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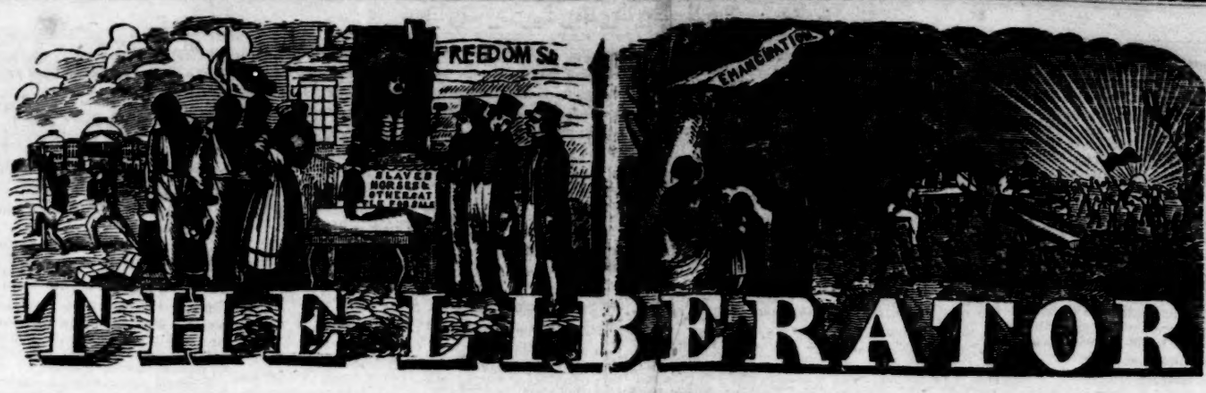

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WM. LLOYD GARRISON, EDITOR. ISAAC KNAPP, PRINTER.

OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, OCTOBER 4, 1839.

THE LIBERATOR.

PRESENT CRISIS IN THE ANTI-SLAVERY CAUSE.

To the Editor of the Liberator:

Will you make room in your independent and fearless journal for the following excellent letter, from the pen of J. C. JACKSON, of Peterboro', N. Y., who, I understand has been appointed an agent of the Massachusetts Anti-Slavery Society, and will enter immediately upon the duties of his agency. The letter does honor to the head and heart of its author, and will prove an excellent introduction of him to the true-hearted abolitionists of

THE OLD BAY STATE.

From the Union Herald.

DEAR SIR—

I am gratified, that you have frankly opened to me your heart upon the present and future prospects of the anti-slavery cause. However much we may differ, I am that a friendship like ours will outride any storm that may befal us; and it should be cause of great gratulation to us, that, while others are disputing about matters of difference with a spirit allied only to wickedness, we have been taught in the anti-slavery school the principles of toleration. The glory of the anti-slavery enterprize at its commencement aside from the advocacy of the doctrine, that slavery is a sin and ought to be immediately abandoned,' consisted in the broadness of its platform. It required of its members no renunciation of their political views; it took no cognizance of their theological. It measured not their physical stature, or gauged their intellectual capacity. It asked not of the country, whence they came; entered upon its records no description of color, age, or sex. It waged war with American slavery, because American slavery warred with HUMAN NATURE. It opened its books, and offered to enrol as members all who felt that birthrights could not be alienated, and would grasp in its life the valuable truth, 'that all men are created equal.' It acknowledged the perfect equality of human rights, and left hair-splitting to those who had been educated for the purpose. It brought man into contact with man, upon principles of catholicism. It did not say, that a man should be a Baptist, neither that he should not. It left it to his own discretion and conscience; not precluding him from propagating his peculiar views, but simply asking him not to measure the abolition of any individual by his theology, or opinions, unless they contravened its fundamental principle.

Under such principles as these, for *first* principles, how could the reform *but* prosper? From her lofty resting place the spirit of freedom surveyed the people of this land, and daily and hourly she threw out her life enlarging arms, and wooed and won hundreds to her embrace: and, as the loud swelling notes of her welcoming, or her sweetly-chanted melodies, fell upon their ears, might be seen the farmer, the mechanic, the lawyer, the physician, the minister, the statesman, coming from hill and dale, 'from lofty height and humble vale,' to catch the inspiration, and have their souls attuned to music—such as FREEMEN love. They thought not of disputing with each other about 'minor things,' but they sympathized, counselled, advised and encouraged each other; and separated each to their several spheres of action, to travel on the track of the monster, and give her no breath, till she fled the country in despair. And woman was there; and her tears were there: and with heart out gushing with deep feeling, and a spirit that never tired, did she labor on her work, and nobly do her duty. No abuse could daunt her, no sneer silence her, no storm stop her; and, wherever was heard the sound of her feet, as she smiled along in her work of mercy, slavery and the myrmidons shrank back and stood abashed, knowing how 'awful goodness is.' Every individual in the ranks felt the truth that 'union is strength,' and within the memory of living man no reformation had been started, that laid its mighty grasp upon the noblest feelings of the human heart with such power, and brought them out with such clearness, as this. Before as mighty march the cursed spirit of sectarianism of God, and hand *in* hand did anti-slavery men and women advance, 'conquering and to conquer.' The isles of the sea heard of their going forth, and the missionary lifted up his hands and blessed God. The poor slave dreamed of freedom in his sleep, and had visions of a land wherein no despot dwelt, while slavery trembled with fearful forebodings of her coming doom.

But, dear R, a change has come over us. We have waxen fat. We have grown strong, and are fast forgetting God, and the great truth, that our vessel must anchor beneath the rifted rock of ETERNAL RIGHT, or be swept by the first storm from her moorings, and sent down to a shoreless ocean. Principles have been introduced, and are advocated by men of talent and distinction, to which no man, who loves freedom, ought, in my opinion, to subscribe. Principles, which strike a deep blow at the well settled and invaluable truth, that 'God is the only Lord of conscience.'—Principles, which, if once admitted by the mass of anti-slavery minds in *the country*, as true, will be destructive of harmony, and scatter us from each other as far as the east is from the west.' I refer to the views urged with so much strenuousness by J. G. Birney, E. Wright, Jr. and H. B. Stanton. That these gentlemen will ever be able to bring the great body of *Abolitionists* to subscribe to their doctrines, in respect to vortex, I fear not. There is not strength in the bow sufficient to bring the arrow to its mark. The abolitionists are too intelligent, are too well aware of the rights which God has given them, know too thoroughly the duties that belong to them as members of civil government, *ever* to be duped or driven into the acknowledgment, 'that it is the imperative duty of every abolitionist to vote;' a position so monstrous, so absurd, and so utterly intolerant, that I am willing to stand 'God-father' to the common sense of the abolitionists of New York against such a proposition. Ask William Goodell, what he thinks of such a proposition, who signed his name to a pledge last fall, that he would stay away from the polls during the *then* coming election in a certain contingency. Ask Alvan Stewart, ask Beriah Green, whose names are attached to the pledge. Ask the 3 to 400 men in old Oneida, who, by virtue of the obligations of that pledge, did stay away, what they think of the proposition, 'that the man who will not go to the polls is a traitor to his principles as an abolitionist.' They will be slow to give their assent to the principle, though sitting under one of Mr. Stanton's 'cataract out-bursts.' So, in Oswego Co. 475 voters put their names to a political pledge, yet every one of them *to a man* utterly refused to pledge themselves *at all to vote*, reserving to themselves the right to act as conscience might dictate: and, if any further proof is wanted, that the abolitionists of New York are opposed to the sentiment so much advocated by Mr Birney and Mr Stanton, it can be found in the fact, that, wherever they have proposed a resolution of this character in any of our large Conventions, they have been defeated: they *will continue to be*, while such men as Gerrit Smith regard the principle as he does.

It is often said, that the American Anti-Slavery Society contemplates political action in its Constitution. I admit it. But, it contemplates it as a means, and not as a principle,—as a right which every voter enjoyed, and which he might use, or not, as it pleased him; and not as a duty which he was obligated to perform: And the course of the society proves this view correct. The early writings of the leading men in this cause, corroborate the position. The official organ of the Society never took the ground, until last fall, that political action was a *duty*. Duty on the part of an individual, always implies obligation to do, and guilt for *abstaining to do*. Every man understands the term in this way. It, then, the society contemplated political action as a duty from the time of its organization, and looked upon *voting* as part of that duty, why did they not advocate it as strenuously *then as now?* Are we to find an answer in the fact, that 'abolitionists were few in number, and could make no impression?' This bases duty upon circumstances; and what circumstances can make, she can unmake. This view places these who urge it in an unenviable light; for it teaches that expediency is the rule of right,—a doctrine which, when advocated by any man, renders him unworthy of confidence. But, if voting is a *moral* duty binding upon every *voter*, it always was; and every man who has forborne in by-gone years, is a traitor to his principles. Tell this doctrine to Gerrit Smith, and see if he will plead guilty to the charge for having abstained. 'What is one man's moral duty, is every man's moral duty,' is, the doctrine of men of 'iron logic.' If this is so, then, what is a man's duty to day always was, for moral duties know no change, being independent of circumstances.

Now, the course of the Society proves one of two things. 1st. That it has lived in open violation of a well-settled rule of action, and thus has rendered itself unworthy of the public confidence (for what it has done it may continue to do;) or, 2d, it has not taken the ground that voting is a *duty* till of late, and thus proves that the idea is novel. I have no idea, that, at the formation of the American Society, a single member thought of *voting* as a distinct measure from others, and to which such undue weight was to be given. Depend upon it, this new-fangled notion originated with a man who has dabbled all his life in politics, and cannot breathe in any other atmosphere. The society has allowed individuals to become members, who believed in the 'sinfulness of voting,' and never thought of calling their abolitionism in question; but now its Corresponding Secretaries are traversing the land, advocating the ostrasism of men who will not violate their consciences to suit other gentlemen's *ideas of duty*. Verily, we have fallen upon strange times! They have allowed persons of all ages, colors and sexes, to join their body, and have given them, in days that are passed, the 'right hand of fellowship;' but now, 'no individual ought to join the society who will not vote,' and all that are members ought to colonize themselves who do not believe in voting; 'for the society contemplated political action as a duty on the part of its members from the first.' Ah! It contemplated political action, 'the higher as well as lower forms,' as the duty of *women*, who were *members*, I suppose. My dear R., 'great men are not always wise,' neither are they tolerant. It is *well* to watch them. How different the course of our friend G. Smith.

Now, for a consideration of that portion of your letter, in which you implicate Garrison. Let me say I have never seen the man, and cannot be said to have been personally influenced by him. You complain of him for 'having introduced non-resistance into the Liberator.' Why not complain of William Goodell for the same reason, and with much more justice; for the 'Friend of Man' is the official organ of this State Society? Look at the columns of that paper, weekly filled with a prospectus of a new paper, called the 'Christian Reformer.' The Liberator is, and always has been, an independent journal; the editor alone responsible for its contents. Let the man live! How many and how false are the charges that have been brought against him! Means have been used to kill his influence, that would have disgraced a savage. Charge after charge, all falsehoods of prime quality, have been distributed through the community, till many persons think of him as the slave of the South thinks of the abolitionist, that he is a hungry cannibal, seeking whom he may devour. And his accusers understand so little of the simplest principles of human nature as to suppose that they can destroy his influence in this way. He will have a resurrection yet, that shall be as bright as a summer's morn, and posterity will embalm his name *deep* in their memories, when the names of his revilers shall have rotted. The first attack made against him of any seriousness by professed friends, was after his review of Dr. Beecher's 'speech on the Sabbath.' The review, to say nothing more, proved him to be a man of independent thought, good argument, and a man that, in that, as in every other thing, would not be in leading-strings. From that day may we date all the opposition that has been made to him. Now, I think that he is to be praised, if for nothing else than his opposition to a wicked and corrupt priesthood. I am no opposer of a GOSPEL MINISTRY; of men of pure minds, and large hearts, who will do all their commission requires of them for the elevation of man, for his ultimate enfranchisement from the dominion of sin, and his subjection to truth. But, I am opposed to a class of men, who, with the commission of Jehovah in their hands, prostitute it to base and selfish purposes, and depart from the service of the living God to their own service.

What has brought the ministry into contempt, but the ministers? Had they exemplified their profession, as they ought, William Lloyd Garrison could have never shaken them from their enthronement in the hearts of the people. But, corrupt and wicked as the ministry has become, I devoutly thank God that he raised up a man who blew a blast that awakened a sleeping nation. To whom, but to William Lloyd Garrison, are the great body of the anti-slavery ministry indebted, in that they are not this day the dupes of that most wicked of all schemes, the colonization enterprise? Blind leaders of the blind, leading the people into a deep ditch! Among the ministers of this land there are noble men: men who know nothing of fatigue, when engaged for God and his cause, whom night-watchings weary not, whom obstacles do not dishearten, who are ready to go to prison and to death for the Son of man's sake. Such men I love. I know no eulogy too high for them: They are the lights of the world, serving God amid a wicked and perverse generation. But, if you want to find men who profess peace and glory in war, who preach of RIGHT, and are governed by expediency; who talk of the nobleness of TRUTH, and are guilty of deep duplicity; who will tell of humility, meekness, quietness, and of their great price in the sight of GOD, and are determined to rule or ruin; who boast loudly of their love of human freedom, and are possessed of the spirit of despots, if you want men who will descend to the use of any and every means to circumvent you to your ruin, if you make them your opponents; collect me the ministers of this land into a great arena, and I pledge you to find the man you want. I ask you to go back with me to the starting of the temperance reformation; follow it up till the anti-slavery enterprise arose; at that point join them together, and come up to the present hour; and tell me, with sterling exceptions, who are the men that have stoutly opposed us? Who met us at every turn and corner, hurling defiance hot in our teeth? Who said, shut churches, bar up school-houses, barricade doors? Who said, cut-throats, give up the fanatics to the populace? Whose lips refused to plead for the suffering and the dumb? Who sanctify robbery, and lug in God's hallowed Bible, 'to sanction crime, and robbery, and blood!' The ministers of these United States!

'How long! O Lord! How long
Shall such a priesthood barter Truth and Right away,
And, in *Thy name*, for robbery and wrong
At thy own altars pray!'

Now, who met bishop, priest and titled dignitary? Who, when the people stood shivering in their shoes lest the priests should anathematize them, lifted up his ponderous battle-axe, and beat down their castle about their ears, and told the people 'TO WALK OUT AND BE FREE!' Who never turned aside from following slavery and sectarianism for friend or foe, rich or poor, honorable or dishonorable? William Lloyd Garrison. How slavery trembles, and her blood pushes back to the seat of life, and curdles there at the mention of his name. How her eyes glare in their sockets, like a tiger at bay, when you tell of his triumphs over her. Far be it from me to derogate from others the worth which is so nobly and truly theirs. There is your Smith, your Weld, your Goodell, your Leavitt, your Tappans, and your thousand and one other worthies that have fought and won glorious trophies; all good men and true; mighty men of valor; I honor them; I love them, though, to most of them, unknown. But, to Garrison is to be awarded what is his *due*. His moral courage is too well proven: his decision of character and firmness of purpose too well established: his devotion to truth and humanity too deeply written on the hearts of the colored men of this land, ever to be forgotten: and may my right hand forget its cunning, and my tongue dry up, ere I forsake him of whom the world is not worthy, while he pleads for FREEDOM AND FOR TRUTH. God bless his noble heart; and stir him up to the fight, till not a slave treads our soil!

What is it that has almost canonized Wilberforce, but devotion to the cause of the injured African? What has immortalized O'Connell, and given him a reputation that shall grow brighter through all coming time, but deep consecration to the interests of his own 'Green Isle?' Ay, and of the world too? What will cover the grave of the poor, the persecuted, the despised and reviled William Lloyd Garrison with unfading laurels, and water it with the tears of an enfranchised race, every one of whom will sing his requiem, but identification with the interests of universal man? He has his faults; who has not? I am not desirous to prove him infallible. He is *bold*; he is daring; he is severe, if you please: all this, and much more, I am willing to admit. But, consider his education, his anti-slavery education. Born in a prison, rocked in a storm, and cradled in a tempest, grown up amid the world's buffetings, and the church's scorn, he has wrought out for himself, by God's blessing, a reputation that malice, nor detraction, nor spite can effectually injure.

You talk of his having 'eaten his own words.' That may be true; and there is not a man in the ranks, who has not done the same thing, a half dozen times. It is not more than what might have been expected, in a cause like this. Changes in measures, and, to some extent, in principles, might have been looked for among our greatest men. A cause that involved interests of such vast magnitude, could not have been appreciated to the whole extent, at its rising; but developements were made as the cause progressed; and developements modified views. That he has changed his opinions, I admit; but, it is no evidence of dishonesty; no proof of less singleness of eye, or heart, than before. If so, then what is Elizur Wright, Jr., who once warmly maintained that 'the ballot-box was not an abolition argument,' and has since changed his mind, and thus 'eaten his own words!' What is Gerrit Smith, that noble, devoted, liberal Abolitionist, who once most manfully maintained, that Africa was the best place for the colored American, and now says it is not, and has thus 'eaten his own words?' What is Benjamin Lundy, who once advocated a Texas Colonization humbug scheme, and has since given it up, thus having 'eaten his own words?' What is James G. Birney, who once owned slaves, and was, like many others, the dupe of colonization, but has since emancipated his slaves, and himself too, and has thus 'eaten *his* words;' who belongs to a society, that, eighteen months since, prepared a Declaration through a committee, that our enterprise was not of a political character, but religious; but who now says 'that this same society contemplated political action as a duty from the first?' What was Henry B. Stanton, when he argued that it would have been useless to have attempted political action at an earlier day, because we had not strength sufficient to make an impression; or, to use his own phrase at Utica, 'It would have been useless to have shipped the paddle wheels, till we had steam to move them;' and what is he *now*, when he says, 'It is the imperative duty of every abolitionist to vote?' Does it not look very much like 'shipping his paddle wheels' to the doctrine of *expediency*, and does he not look as though he had 'eaten his words?'

My dear R. beware! There are influences at work, which demand of us all the utmost vigilance. At the bottom of all this ardor of feeling, lest the slave should pine in his bondage for want of *political action* on the part of abolitionists, lies coiled up sectarianism, that foe to freedom, that twin sister to American slavery; on whose trail you have been travelling sleeplessly for the last three years; and POLITICAL AMBITION. Mark my words! One year from this time will develope transactions, that will make the actors blush. I ask you, if 'eating words' one way, is worse than 'eating words' another way? If 'eating words' one way is orthodoxy, and the other way heterodoxy? If changing from pro-political action to anti-political action, turns a man from a *saint* to a *devil*, and a vice-versa change makes a saint out of a devil? If so, then most devoutly do I wish that the latter change might be more complete; for some of our newly turned saints need another metamorphosis. There is a littleness in some men, that is disgusting. They cry, 'Hosannah in the highest,' to-day, and 'crucify him,' as loudly to-morrow; and all, because some clerical demagogue, or ambitious fellow, gives the nod. The day has gone by, when we are to follow a 'multitude to do evil.' I am as little disposed, as all my acquaintance know, to be the eulogist of men, as a person can well be. I hate adulation; and abhor flattery. But, when I see men, who, in times of peril, (and there have been perilous times in this cause,) stood in the fore front of the battle, and hewed out a pathway mid their foes, 'a high way for the ransomed to walk in,' I am not disposed to cast them off. I say, in the language of the Rhode-Island Convention, then in a flattering [illegible] the toleration and Expose of 'I (we) shall not adopt the policy of abandoning the tried friends of the cause, because their early faithfulness has made them unpopular, nor thrust *them aside* to make way for those who offer to espouse our cause only on condition *that they may have the pre-eminence.*' Who the author is I know not; the sentiment *I admire*. And, I detest, from the bottom of my soul, the men who shrank from sacrifice and danger in the early history of this great contest, and *now* find nothing else to do than watch for the haltings of the earliest and most devoted friends of the colored man. Such aid we need not. They are a gangrene to us, and the quicker they separate the better.

The abolitionists have contended most manfully for *Human Rights*, thus far. By the blessing of God they have put the cause on a commanding eminence. The Genius of Freedom has arisen from her prostrate position, and has dressed her beautiful plumage, and renewed her strength; and her full cry is heard mustering for battle. But, my brother, we have the battle to fight over again. Slavery in a new dress is in our midst. She has stolen the livery of sectarianism, to serve her liege lord in; and we must not be deceived. If we are, we are undone. The moment the abolitionists admit, 'as good men and true,' in this cause, those who are pledged to the advancement of sectarianism in the anti-slavery organizations, that moment we write 'DEFEAT' upon this enterprize. The day is coming, when every lover of Liberty, true, rational, Christian Liberty, will fight most nobly for the freedom he loves. God grant, that he may see the day when myriad voices shall be heard swelling into a mighty chorus, and shouting that 'MAN IS REDEEMED.'

I am your brother for
Constitutional Abolitionism,
J. C. JACKSON.

Peterboro', Sept 9th, 1839.

FREEDOM OF THE PULPIT.

W. L. GARRISON, Esq.

DEAR SIR—Having for some time past carefully examined and compared your journal with others, and finding that yours is, as far as I can learn, the only free press in the United States,—(i. e. the only one from which some one exciting subject is not formally or practically excluded,) it appears to me the suitable channel for bringing before a large mass of the public mind the enclosed christian, faithful and able vindication of the freedom of the pulpit. I am not of the same religious faith as the author of this letter, but honoring vital piety wherever I see it, make bold to request the publication of it in the Liberator. This request you will perhaps more gladly grant, because slavery is one of the exciting subjects which the Rev. Mr. Pierpont has introduced into his pulpit.

Your friend and servant. X. Y.

To the Proprietors of the Meeting House in Hollis Street:

MY FRIENDS,

The doings of your body, at its adjourned annual meeting, held on the evening of the 9th inst, have been, according to your instruction, transmitted to me by your clerk, and are now before me.

From the document communicated by him, it appears, that, at the previous meeting, on the evening of the 2d of the month, a Vote had been offered by Mr. Windsor Fay, which at the adjourned meeting, was withdrawn by him in favor of a Preamble and Vote, introduced by Mr. Daniel Weld, nearly to the same effect, to wit, that, in the opinion of the meeting, my usefulness, as the Minister of Hollis Street Society, had become so much impaired, that the connexion between the society and myself ought to be dissolved. The Vote, it further appears, was lost, the ballot standing ayes 56, nays 58, and two blank ballots.

On receiving this communication, the first question that I asked myself was, whether any reply was demanded or expected from me. The vote offered was lost: and by no rules of proceeding, in either civil or ecclesiastical bodies, can the voice of a minority, however large or respectable, be regarded as the voice of the body. And, in the present case, since neither the voice of the whole body of the proprietors was heard, speaking by a majority of their number, nor yet the voice of the still larger body, the worshipping assembly,—which in cases of this kind cannot be heard at all, however deep may be their interest in the ministrations of the church, or however strong their attachment to its ministers,—but only the voice of a minority of the pews represented, however firm and strong that voice might be;—I might not have felt myself called upon to make—perhaps not even justified in making—any reply whatever to the communication of your clerk. But, observing that this expression of the opinion of a large minority was communicated to me by the instruction of the majority, and considering the general rule, that a written communication requires a written answer, I have concluded that it *is* your wish that I should make, to the document before me, a reply, that may be acted upon at the adjourned meeting, this evening. This, then, I will proceed to do, as briefly as I can, and as distinctly.

The Preamble and Vote, then, with a vagueness that may well serve as a model for a writer who studies rather to conceal, than to discover his real meaning, and which will not, I think, greatly enlighten the future Reader of those Records, of which they now constitute a part, as to the specific and real ground of complaint, in this case, are as follows:

'Whereas, it is very apparent that, from various causes, principally growing out of a wide difference of opinion in regard to the expediency of discussing certain exciting topics, the feelings of a large number of the society worshipping in Hollis street towards their Pastor, the Rev John Pierpont, have become estranged;—and, Whereas it is all important that, to profit by religious teaching, there should be the utmost harmony and union existing, as well as perfect confidence of the people towards their Teacher;—Therefore

Voted, That, however much we may regret, as we certainly do, the existence of any cause, we nevertheless are constrained to say, that in the opinion of this meeting, the usefulness of the Rev. John Pierpont as our religious Teacher, is so much impaired, that the connection, between him and this Society, ought to be dissolved.'

That, my friends, is the document to which I feel myself called upon to reply. Some of us—probably not all—know what it means. But it has gone upon the Records of Hollis Street Society, and must go down to the children of our children. Will *they* know? I will do what in me lies to help them; so that, by means of this contemporary paper, while they feel after, they may haply find its meaning. And I will endeavor to make up for the obscurity of that document, by the plainness of this.

The communication before me, then, gives us to understand one thing and not to understand another. We understand from it that there are some subjects, which it calls 'exciting topics,' which, in the opinion of a large number of this society, must not be discussed in the pulpit; but, we do not understand from it what those subjects are. Here, then, is the development of a principle, and the concealment of a fact. Against the former I protest. The latter I will try to make manifest.

I *protest*, then, distinctly and aloud, against the principle upon which this document is based:—namely, that there are some subjects which may be interdicted to the pulpit, on the ground that they are 'exciting topics;'—for, if this principle is sound, the whole system of Christian preaching is unsound, and it cannot stand up, an hour, against the pressure of the principle here disclosed—that 'exciting topics' may, by the people, be interdicted to the pulpit. For, what topic, on earth, is so exciting as the religion of Jesus Christ ever has been, when preached either by Jesus Christ himself, or by any one, ever since his day, who has preached it in any thing approaching his spirit?

As I understand it, the province of a 'Religious Teacher'—the province, especially of a minister of that gospel which was given for the redemption of all men from all sin, of course comprehends all men and all sins—that it covers the whole ground of religion and morals:—that, within this province lie all human interests, individual or social, for time or for eternity:—that it embraces all relations of man to man, whether as a constituent part of the church or of the state, with all his duties in either, and all his obligations to both. I consider that the preacher himself, in regard to all social and civil rights and obligations, that he is as answerable as any other man to God and country, his age, and the world, if he does not employ, for their good, whatever power God has given him to bless them; and, THEREFORE, that no topic, in the wide compass of moral science, or religious or social duty should be,—or, without inevitable injury both to themselves and him, *can* be—interdicted by a people to their 'religious teacher.'

A Pulpit that is *profitable* either to preacher or hearer, must be free:—and, for myself, if I cannot stand in a free pulpit, I will stand in none. If my people do not already know this, it is no fault of mine. The service of God is perfect freedom, and there can be no true service of God where *it* is not.

If I could consent that *any* topic should be taken out of the cognizance of my pulpit, it should be some one that is not 'exciting.' Where there is no excitement, there is—there can be—no progress, among a people; nay, there can be no spiritual life; for, with the soul, as with the body, life itself is a state of excitement. While man lives, either the baser or the better feelings of his nature will be excited, for they must. May no topic be discussed in a pulpit, that will excite the better feelings? And may the baser never be reproved, admonished, or rebuked lest *they* should be excited? Shall the animal be allowed to run away with the man, because, forsooth, he frets and chafes when he feels the bit? It is the very function of the gospel to *hold in* the excited feelings of our lower natures, though they may be, as they probably will be, even the more excited, for the time, by the restraint—'to bring under the body, and keep it in subjection:'—and if this is not done, the gospel is preached in vain.

If, on any subject, pertaining to the well-being of his people, the minister of Christ finds their feelings already excited, and wanting a direction, it is eminently his duty to give them a *right* direction. If they have already taken a wrong direction, it is his duty to show them 'a more excellent way,' and to put forth his best efforts to set them right. The minister is the moral engineer to his church, which it is his office to direct on the highway to salvation which God has thrown open in the Gospel. To say that, in his ministrations, he is to abstain from all exciting topics, and to handle only those upon which the feelings of his people are cold and dead, is to say that the engineer upon a rail-road is to give all diligence to the conducting of his engine while the fire is out, and the water cold, and *it* is standing still;—but, when its fires are all in a glow, and its steam is up, and its wheels are thundering along their iron track,—that he must not meddle with it *then*, because of its 'present excitement.'

May men be excited all the week without complaint—in their stores and in the streets, in their business and their pleasures, every where else, and upon every thing else—and yet must they expect to come to church to be lulled to sleep, by the music of a pleasant voice, upon the most exciting topic under heaven—the *way* to heaven, and the preparation for it?

No, my friends, so well do I understand the duty of my office, in this behalf, and so deeply do I feel its responsibility, both to God and to you, that, so long as I hold it, and wherever I hold it, no topic, in my view involving your welfare or my freedom—my freedom, —the first and last condition of my *real* 'usefulness to you—shall be interdicted to me, upon the ground that it is,—or that, by so calling it, it can be made—an 'exciting topic.'

Thus, then, I protest against the principle advanced in the document that I am considering. I protest against it. I do not admit it; and to it I will not 'give place by subjection, no, not for an hour.' It is for you to say,—and I wish you to say this night—whether you can bear to have me tread this principle under my feet, while I am addressing you. If you can *not* bear this, God *may* show me a people that can.

I have done with this principle. And now, in regard to its application to 'certain exciting topics' which, yet as they stand upon the face of the document under notice, are exceedingly *uncertain*,—allow me to say, that, while, 'by the grace of God I am what I am,' shall not the consideration that 'by this craft we have our wealth,' take from the cognizance of any pulpit that I occupy that *most* exciting topic of the present day—the GIANT SIN that I see spreading its desolations around me,—coming into my own flock, and seizing its victims under my own eyes,—and dooming me to witness and deplore their ruin while they yet breathe, and to consign to a hopeless grave their mangled bodies when they are dead.

For, that *this* is THE exciting topic, by way of eminence,—in regard to the expediency of discussing which, there is such 'a wide difference of opinion between a large number of the society worshipping in Hollis Street,' on the one side, and their pastor on the other, THEY know full well, who, for two successive years, have brought before your annual meetings these complaints relative to 'exciting topics,' and, by these complaints, have striven—though as yet have vainly striven,—to restrain the freedom and over-awe the independence of Hollis Street pulpit. There may be protestations to the contrary of this. Decency requires that there should be. There may be, I know that there are, some few other and ancient griefs, caused by the independence of the same pulpit in years that have long gone by—have gone by themselves,—but have left their griefs still fresh, and promising to be immortal. Attempts may, even, be made to show that the discussion of other 'exciting topics' than this has been the head and front of my offending,' at least, to conceal from the eyes of the Christian community, what the main spring of these periodical movements is. The very document under consideration appears to me to be such an attempt, on the part of those who framed it. But, the passing events of the day, the proceedings of the last year and of this year, the pursuits and interests of those with whom these proceedings originated, throw too much light upon the living and the present, to leave this a doubtful matter. From me, and from many of the proprietors of Hollis Street Meeting-house, who know much less on this subject than I have been *made* to know and to feel, no language and no silence can 'dissemble or cloak' the real spirit that is at the bottom of these waters of strife;—the spirit that is breaking up the peace, and threatening the integrity of this christian church.

I know that Temperance, though the chief, is not the only exciting topic which has been the occasion of estranged feeling. This I have already admitted. I take no pleasure in again alluding to any other; and would only say that, in the only two discourses in which I am aware of having given offence, I have laid the cause of offence before the world, by the hand of the press; and I await with composure, the judgment that may be passed upon those discourses, by God and good men. I owe it, however, to the parties aggrieved, in each of these cases to say that the grievance consisted not in the doctrine advanced upon any particular 'exciting topic,' but in the fact that I touched it at all, after I had been told that I must not.

In stirring and sifting times, like these, when the minds of men are acting upon some of the most momentous subjects that ever broke up the lethargy of a servile and sensual age;—when the elements of society, its passions and conflicting interests are so violently shaken together; there will always be minor sources of uneasiness, which tend to disquiet the feelings of fellow-worshippers, and to estrange them from each other, or from the leader of their religious services. I am aware that there are, as there ever have been, some such among us,—some small streams of troubled water, finding their way through the pasture where this flock is feeding. But these attract attention, in the present case, chiefly from their having become tributary to the strong current that, at its annual overflow, has drifted into this church the document that I am now laying open to the sun and air—from having allowed themselves to be sucked into the vortex of the great interest that is adverse to the Temperance cause. It is for the proprietors to say whether *this church* shall be drawn into the same vortex,—and carried down by it.——— The pastor will see to it that *he* is not.

If, now, I may be pardoned in so doing, I would respectfully suggest that, for the grievances communicated to me by my people, both last year and this, there are two remedies. Both are in their hands. *First*, if the individuals aggrieved are still a minority of the society, they may find relief by severally withdrawing themselves from their pews; and *secondly*, if they are a majority, they may *seek* it by displacing me from my pulpit.

Another course has been suggested to me,—namely, that I should ask you to dismiss me from my office. As an inducement to do so, an offer has been made me, by individuals of your number, of a year's salary. This offer was made, I doubt not, in a spirit of pecuniary liberality, of which, while I have been connected with your church, I have been generously the recipient. But, in the 186th number I find the following:—'We look upon the success of this (new) organization as the salvation of the anti-slavery cause in the Bay State; and we call upon all who wish to save that cause from the fangs of fanaticism, and the disgrace of a failure, to come forward and give to the Massachusetts Abolition Society their countenance and support.'

In the next number, (last week,) I find another short editorial article, in which an attempt is repeated to prejudice the community against Mr. Garrison and those particularly who do not think best to throw him overboard because he does not believe as they do in every particular. The impression any one would get from those articles would be this, that all who are engaged in the anti-slavery cause in this state with Mr. G. are responsible for his peculiar views on every other subject. To show the futility of such an inference, I beg leave to present one or two extracts from an address to the abolitionists of Massachusetts, dated May 24, 1839, signed by 16, (only two being absent) managers of the Mass. A. S. Society, persons from seven or eight different sects, and one of them the printer of 'Zion's Herald.' They say, 'on the truth or falsity of Mr. Garrison's theories about religion and government neither this society nor its managers have ever felt they were authorized to pronounce; more especially as the former pecuniary connexion between this society and the journal edited by that gentleman came to an amicable termination more than sixteen months ago. The Liberator is now and ever has been an entirely independent journal, and we deny the right of any one to make this society responsible for any thing that may appear in its columns.' Again they say, 'we know that of the acting board of managers, consisting of eighteen members, not less than fourteen believe in upholding civil government at the polls, and of the sixty-one officers of the society, not more than nine persons are known or believed to hold to the theories referred to.' Once more they say: 'Nearly all of us feel quite free to exercise the right of voting; but we will not make of our freedom a fetter for the conscience of our brother.'

It would seem that the above official statements of the Board of managers of the Mass. A. S. Society would be sufficient to exonerate them from the least suspicion of attachment (as a body) to the peculiar 'theories' of Mr. Garrison or any other individual. But suppose it were not so; what if there were no A. Bayless. W. L. Breckinridge. cause be withdrawn? why this intolerance all at once? was it so in 1837? In the Emancipator of August 5th, 1837, then under the control of Elizur Wright, Jr. now corresponding secretary of the new society in this state, is the following editorial declaration:—'With the abstract question of the *rightfulness of human government*, as an editor of an anti-slavery society, WE HAVE NOTHING TO DO, nor will our publications cudgel any man for his sentiments on this question.' The Emancipator again says, 'those who conscientiously abstain from voting may be constitutionally members. BECAUSE THE DUTY OF VOTING IS A POINT WHICH THE CONSTITUTION HAS LEFT UNDECIDED.' Other testimony and documentary evidence might be adduced if necessary, to prove that within a few months past, a spirit of intolerance has crept into our ranks, and exclusiveness is now the order of the day; that the truly catholic spirit which pervaded our societies in former years has departed, and that the watchword is, and is likely to be, 'havoc, and let slip the dogs of war.'—How long such a state of things will exist is beyond my comprehension. My conviction, however, is, that maugre all the factious movements within, and all the machinery which is in operation for manufacturing public sentiment without the state, the abolitionists of Massachusetts, who are true and have been so, will remain unshaken, and after the fog has passed over, and the smoke disappeared, they will present themselves in one unbroken, consolidated phalanx, looking 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'

A MASSACHUSETTS METHODIST ABOLITIONIST.

Bay State, Aug 5, 1839.

ANTI-SLAVERY.

From the Philanthropist.

MR. BIRNEY—SLAVES EMANCIPATED.

Our friend, Mr. Birney, passed through this city some ten or twelve days ago, on his way to Louisville. The occasion which called him back to this part of the country so soon after he had left it—for it was only in July that we parted with him returning to New York, was the sudden decease of his father, who resided near Louisville. Mr. Birney, senior, died without will, leaving twenty-one slaves. Mr. B. the son, and the Hon. Judge Marshall, who has long been married to Mr. B's only sister, were the only persons legally interested in the estate. Between them a division was agreed on, by which all the slaves were set off

From the Christian Reflector.

KIDNAPPING IN WORCESTER.

On the 12th day of Sept. 1839, a colored lad named Sidney Orison Francis, a son of Mr. John Foster Francis of Worcester, Mass., was stolen from his home by two men, who, it now appears, are citizens of this State, resident in *Palmer*, not 'Pelham' as stated in the following letter from Virginia. Their names are *Perley* or *Perlin Shearer*, and *Dickinson* or *John Dickinson Shearer*. The affidavit of the lad's mother, Diana Francis, made before W. Lincoln, Esq. Sept. 23d, is as follows.

'On Thursday, the 12th of September, two men came to my house—one called himself John Dickerson, and the other called himself Perley Shearer. They said they wanted to get a little boy to do chores in and about a store in Palmer, about thirty miles from Worcester. It was Shearer that the boy was to live with. Dickerson said *he* had lived with Shearer two years, and never wished to live with a better man. The father of the child was at work at one of the rail-road depots, and they went to see him and get his consent for the child to go. Then the child and Dickerson came back and said he might go. I went to work and got him ready. But before he went, his father came in, and as Dickerson went to go out with the child, my husband told him to stop—he would take their names—and Dickerson did stop, and my husband wrote down their names in his account book, and the place of residence of Shearer. They asked me the age of the boy. I told them he was eight years old the 13th day of April.

The next day but one, on making some inquiry about Shearer, my husband became uneasy about the child and started to go after him, and is now gone. I have received a letter from him, which states that he had been at Palmer, and somebody there told him that the child had been there, but had gone forty miles west of there, and that he (the father) was going to take the stage at 1 o'clock at night to go to Washington. My husband was born at Middleton, Mass., and is thirty-eight years old. I was born in Worcester, and am thirty-seven years old. The boy was born in Woodstock, Conn.'

—

FREDERICKSBURG, Va., Sept. 19, 1839.

To the Postmaster of the town of Worcester:

SIR—On the 15th inst. a man calling himself Dickinson Shearer arrived here and had with him a *negro boy*, whose name he called Franklin, and whom he called his *slave*. He parted with this boy last night, and, it is feared, sold him to a trader. The circumstances were so suspicious as to lead to inquiry and his arrest. On his examination, he admitted the boy to be free—that he came with him from Worcester, where his father and mother resided—that he did not know their names, had never seen them before, and then for an hour only, and that they permitted this boy to come with him. Has admitted that he did not tell them he was bringing the boy to Virginia. The story is so absurd as to create a strong impression that he is a kidnapper; and information is sent to you that proper inquiries be made, and, if possible, evidence sent here to procure the boy's freedom, and to identify him. This of course must be some *white* person; and *the abolitionists, if there be any* among you, have now an opportunity of displaying their humane feelings. This man says he came from Pelham, Mass., and has a brother, a Doctor Shearer, residing there. Inquiries of the truth of this statement may be material. All that humanity requires will be done here to recover the unfortunate boy. A messenger will be despatched tonight in pursuit, and the constituted authorities invoked to aid him. This man is in custody, but cannot be long detained without evidence. You will therefore reply by return of mail, and let the statements be made on oath, and let the person to identify be sent immediately. I am, Sir, respectfully,

Your obedient servant,

BENJAMIN CLARK, *Mayor.*

—

We esteem this a case of great interest. The reduction of any human being to a state of slavery is, at any time and place and under any circumstances, a deed of villany which admits of no better apology than that the kidnapper was '*tempted of the devil.*' The turpitude of the act is to be estimated by the horrors of the state into which the kidnapped is dragged. That state is SLAVERY. The word *slavery* is its own sufficient definition to the understanding and conscience of any man. *Every man knows* that the enslaving of a human being is a crime unsurpassed in enormity, because every man knows that slavery is a condition of the deepest degradation and misery of which this world, with all its wretchedness, can show a history.

But there exist degrees in even the foulest classes of crime. Language is poor—nay, utterly inadequate to describe the cold-blooded inhumanity—the *diabolical* depravity of the man who could, in the free air of old Massachusetts, and even in a spot where the hearts of Massachusetts freemen beat strongest for Liberty—in the delightful scenery of Worcester, decoy a noble little *Freeman*, as was [and *is* still, despite of slavery] the lad who has been stolen from the midst of us, and *all ye* ready to use printing with apologies for 'the poor slaveholder,' when we begin to speak of his monstrous guilt and infamous meanness—say ye—are we 'guilty of amazing slander' now, if we presume to call this kidnapper '*man thief?*' and charge him with '*man stealing?*' Does christian gentleness require us to be a little more '*prudent?*' Away with such superlative insolence—away with such a degradation of yourselves and such a libel upon the spirit of Christianity!! What is Christianity? Benevolence. Then let the faintest apologist for slavery, in its least wicked enactments, stand branded as the libeller of christianity. We seek no fellowship with that man—we ask no light from his understanding—we desire no other good at his hands than that he will not offer them in token of amity, until deep and godly repentance shall have purged him from his moral pollution.

Agreeably with the suggestion of the Mayor, that 'if there be any abolitionists in Worcester, they have an opportunity of displaying their humane feelings,' such a *display* is already commenced, and two of our number left town on Tuesday morning for Fredericksburg. For the information of the Mayor we state that the abolitionists of Worcester are not few, there not being a respectable citizen among us who hesitates in declaring his abhorrence of slavery and his willingness to sustain suitable measures for the overthrow of the system. In the present case, every man is ready to pay his share of the expense of recovering the stolen child. Our citizens speak in terms of high approval of the course adopted by his Honor, the Mayor of Fredericksburg; while they feel humiliated that the diabolical act of *kidnapping* has been done by citizens of Massachusetts.

We are uncertain whether the trial of these miscreants will properly take place in Virginia or here. We suppose, however, they will be tried in Massachusetts, inasmuch as the act of kidnapping was done here. It is remarkable that the penalty imposed by the laws of this state is not so severe as that of Virginia, that of Virginia being *death by hanging*, while in Massachusetts the kidnapper is punished about as severely as a horse thief.

It is very probable that the child will not be found short of New Orleans; but no pains will be spared to recover him or to bring the offenders to punishment.

Fellow Citizens of the North, Have you 'nothing to do with slavery?' It seems that slavery has something to do with some of your own free children. It is drawing them into its all-devouring maelstrom, and your own citizens are conspiring to their destruction. The call is loud that you *sleep* no longer in the neighborhood of slavery.

Let the *Churches* look at this subject *anew*, and devise measures for causing their influence to be felt more extensively and stirringly among the professed disciples of Christ at the north and at the south. Let *ministers* ask their own hearts and their God, if they have no efforts to make for the overthrow of *slavery*.

Let *Baptists* of Massachusetts be much in prayer to ascerrtain what is their duty at this crisis, and come up to their proposed *Convention*, resolved to do, promptly and fearlessly and effectually, what God requires.

THE CAPTIVES OF THE AMISTAD.—We cannot deny to ourselves the pleasure of publishing the following communication, which we find in the Post of last evening. We honor the *Rev. Mr. Dewey*, for that he has had the boldness to speak out when so many are interestedly silent, or clamorous on the opposite side—and although he, as minister of the gospel, may ask with something of scornful incredulity, wherein should consist 'boldness,' in the expression of an honestly entertained opinion, we, who hear and see more of the workings of this every day world, tell him there *is* boldness, and, in proportion, honor, in thus standing for right that is unpopular, and truth that is denied by time-servers, and the faint professors of hypothetical freedom, but strenuous and earnest defenders of actual slavery.

To the Editor of the Evening Post:

My dear Sir:—The following brief extract on the case of the prisoners of the Amistad, from a discourse which I delivered on last Sunday morning, I have been requested to send for insertion to some of the public prints. I confess that I am induced to do it, not more by the request, than by the comment which I have frequently heard since Sunday, on the boldness of the passage. Boldness, sir? Has it then come to this—that, from the unhappy controversy which has arisen among us, concerning slavery, we are to be prevented from expressing the sentiments of common humanity? If it be so, then I think it is time that those who are not abolitionists, as I am not in the technical sense of that word, should let it be known that neither are they callous to the claims of eternal justice. ORVILLE DEWEY.

'What if we were doomed to take the place of those unfortunate men, who are now immured in the prisons of a neighboring city,—yes, and immured there for the very act which has rendered our forefathers illustrious—for drawing the *sword* for freedom? We build the sepulchres of our fathers, and incarcerate those who have imitated them! And I know not but the abused freedom of our discussion, on a kindred topic—abused alike in the maintenance and in the resistance of them—has lessened the sensibility which a just and generous people ought to feel, to the affecting case that is presented to us.

Let me then turn from the particular subject of my discourse to speak of it for a moment. A company of persons are torn from their homes and sold to the manstealer, that ever prowls about the coast of unhappy Africa. Alas! that that infamous traffic should still prevail,—nay, and with increased extent and atrocity. These unhappy persons are thrust into the hold of a slave ship—treated with a cruelty never inflicted on beasts—suffer all the indescribable horrors of the *middle passage*—and at length, are landed upon an unknown shore, far from their country, their children, and their homes. Their re-purchase in Havana, their change of masters, their conveyance on board another ship, alters not the case to *them*; it is all one tissue of wrong, fast strengthening into the bond of endless slavery. If the worm, trodden on, will turn—if the insect, pressed by an unwary hand, will sting—if the wild beast will tear and rend to free himself from the hunter's toils—will not *a man*, conscious of right in his bosom, rise against the injustice that binds him to hopeless captivity? I know not what the laws of nations—what treaties and compacts may demand—but I know what humanity demands—what justice demands. And the man who will not groan within himself, if these already suffering, wronged and injured beings must be sent back to a bloody death in Cuba, deserves not himself to be free.'

If, after this just and eloquent passage, we were disposed to hold up to the scorn of our readers, one in all respects its opposite, we would take the leading article in last Evening's Star, wherein these men of the Amistad—black though they be—that have 'drawn the sword for freedom,' are treated as pirates and murderers; and the honorable sympathy manifested at Hartford, in favor of the oppressed, who, by their own right arms, have broken their chains, is described as 'calculated to make a melancholy impression upon the people of this country.'

But Mr. Dewey, as a preacher of the gospel, is honorably laboring in his vocation, and the Star, as the advertised friend of the South and its peculiar institutions, is laboring in that which it has chosen.—*N. Y. American.*

From the Charter Oak.

WINDHAM COUNTY SOCIETY.

BROOKLYN, August 28, 1839.

BROTHER COWLES,—At a special meeting of the Windham County A. S. Society, held at Abington, August 27th, the following gentlemen were appointed a business committee: William Coe, of Brooklyn, Seth Spaulding, of Killingly, Z. Hutchins, of Thompson, J. R. Guild, of Woodstock, Thomas C. Hayward, of Ashford, George Lyon, of Pomfret, and Samuel Hill, of Willimantic.

The President then read the address of the Albany Convention to the citizens of the United States.

The chairman of the business committee reported the following preamble and resolutions, which were unanimously adopted.

Whereas, at the National Anti-Slavery Convention, recently held in the city of Albany, the subject of nominating distinct anti slavery candidates for offices in the gift of the people, was presented to the convention, and the following resolution thereupon adopted; Resolved, 'That it be recommended to abolitionists to adopt such course in their respective sections of country in regard to this matter, as will, in their judgment, best subserve the cause of immediate abolition;' and whereas this Society, in unison with a vast majority of the anti-slavery societies in our country, including the Parent Society, have repeatedly disclaimed all intention of organizing a political party by nominating candidates for any office in the gift of the people; And whereas, this Society believes that such a course, if adopted, will prove destructive to our present and hitherto successful operations, and will greatly tend to retard the day of the slave's enlargement; therefore,

Resolved, As the deliberate sense of this Society, that any attempt on the part of the abolitionists of the United States, to nominate candidates for the offices of President and Vice President of this republic, or to organize a distinct political party, would put in imminent peril the integrity and success of the anti-slavery enterprise.

Resolved, That while this Society believes that every such attempt will destroy harmony of action, impair our energies, and paralyze our efforts; yet they gladly seize the present opportunity to renew their former testimony, and earnestly entreat every friend of bleeding humanity, who exercises the elective franchise, to forego all party predilections, and sustain those only for office who are the consistent friends of universal liberty.

Resolved, That it is the imperative duty of every abolitionist, to watch our anti-slavery associations with a jealous eye, that their rapidly increasing numbers and growing popularity may not be made the stepping stone to preferment and power.

Resolved, That in accordance with the letter and spirit of our anti-slavery constitutions, we cordially invite *all persons*, of both sexes, of any complexion, of every religious sect, of all political parties, and those of no sect nor party, government men, and no government men, to co-operate with us by using all such means as they may conscientiously believe to be sanctioned by law, humanity, and religion, for the speedy overthrow of American slavery.

Resolved, That the Secretary be directed to forward a copy of the above resolutions to the Charter Oak and Emancipator for publication, and the editors and publishers of all other Anti-Slavery periodicals are requested to copy the same.

Resolved, That the Executive Committee of this Society, are requested to adopt measures to secure an efficient agent to labor in this county for six months.

The meeting was then addressed by the Rev. Martin Cheney, from R. I. relative to the moral, religious, and political duties of abolitionists.

GEORGE SHARPE, *Pres.*

EDWIN SCARBOROUGH, *Rec. Sec'ry.*

From the Philanthropist.

WHAT THE SLAVEHOLDER THINKS OF IT.

'Billy Clarke,' one of the slaves lately emancipated by Mr. Birney, resides in Lexington, where he has been hired out for several years, in order that he might be with his family, who are held as slaves by a very respectable gentleman of that city. Mr. B. being in Louisville, where the deeds of emancipation for all his late father's slaves were made, sent Billy's to him by mail—committing it to the charge of the gentleman referred to, and accompanying it with a letter, part of which was an exhortation to Billy to conduct himself in a manner worthy of the new relation in which he was placed to society. The receipt of the letter was acknowledged in the following terms by the gentleman to whom it was directed. It proves, at least, so far as a single instance goes, that acts like that of Mr. B. have no tendency to diminish the esteem of the more considerate and intelligent of the slaveholders—much less to forfeit it—although they may not be won to follow the example.

Dear Sir.—Your favor of the 3d instant, covering deed of emancipation for Billy Clarke, reached me on yesterday; and, last night, I assembled his little family with him, and read the deed and your letter to them. From his deportment on that occasion, as well as from his conduct for the last year, I think I am warranted in saying, Billy will fulfil your expectation, and render you that joy, which alone you expect from the humane, the generous, the just act you have done.'

* * * * *

'I pray you remember me to your family; accept for yourself assurances of my undiminished esteem; and should your leisure and inclination serve, I would be most happy to hear from you, or to see you at my house, if, in the course of providence, you should pass this way. Respectfully,' &c.

How would the 'humane, the generous, the just act' of Mr. B. have been magnified—how would this family scene have been perfected—if this gentleman, whose circumstances are independent, (from whom we cannot but hope much,) had enabled poor Billy to have clasped in his arms his *free* wife, and both of them to have wept tears of gratitude and joy over their four or five interesting little *ones*, because now they were *their own.*

MR. BIRNEY.

Mr. Birney lectured at Cincinnati, Sept. 10, in the 6th Presbyterian Church, to a crowded and most attentive audience. The Philanthropist says, it was one of his best efforts; a clear, strong, calm and conclusive demonstration of the nature of slavery. Ex-Senator Morris followed, in an address of an hour, in his usual fearless and energetic style of exposing the encroachments of the SLAVE POWER.

We regret to learn, by a letter from the West, that our brother has met with another accident, that will prevent his lecturing as extensively as he intended in Ohio, preparatory to the special meeting at Cleaveland. We understand that his health was much improved on his journey to Cincinnati; but on going hence to Louisville the boat 'grounded.' After trying to get her off for three or four hours, they succeeded about half-past nine o'clock in the evening. All the passengers had gone out of her to make her lighter, and were on board of another boat, grounded also just along side of her. They were all to be returned to their boat, which had dropt below into deep water, in the yawl. Mr. B. went the last trip in the yawl—it was overloaded; and in the impatience of many to get out *first* it was upset, filled, and went down under the guard. Seven or eight, beside Mr. B., had to swim to shore, (about forty or fifty yards) for their lives. Mr. B. was much exhausted; and the fatigue brought back the daily visitation of his slow fever.—*Emancipator.*

COMMUNICATIONS.

REPLY TO JAMES C. FULLER.

MY DEAR FRIEND GARRISON:

I am truly glad to find, that no native American has yet publicly come forward in justification of the course pursued by Joseph John Gurney in relation to slavery, during his travels through the States. But his own countryman, J. C. Fuller, having attempted a vindication, not only of his friend Gurney's general silence on the subject of slavery, but also of his published writings; and having also called in question the correctness of some statements in my former letter relating to Wm. Bassett, some further explanations and remarks seem to be required at my hands.

I would first observe, by way of explanation, that, in the case of Wm. Bassett, the meeting for Sufferings, or, more properly, the committee acting in behalf of the New England Yearly Meeting, appointed (as I am informed) a sub-committee, to examine a printed letter, written by Wm. Bassett. This sub-committee subsequently reported to the general committee, or meeting for Sufferings as it is termed, in substance, that the said printed letter contained a misrepresentation of the true condition of the society, in stating 'it had no just claim to the character or name of an abolition society.' This report having been entered on the records of the general committee, or meeting for Sufferings, was consequently read with the other records of the said meeting for Sufferings, before the Yearly Meeting, for their approval or disapproval; and as the Yearly Meeting *approved* of the proceedings and records of the meeting for Sufferings so far as they related to this subject, it consequently sanctioned the charge of misrepresentation against Wm. Bassett. If this proceeding be considered as prejudging the case, to the extent of making an appeal from the judgment of the Monthly Meeting to that of the Yearly Meeting a 'vain attempt,' it may in some degree account for the singular fact, that very few, if any appellants from the various subordinate meetings to the New England Yearly Meeting, have ever been restored to membership—if I am correctly informed.

As an apology for the remarkable silence of his friend Gurney on the crying sin of slavery, J. C. Fuller remarks:

'The circumstances under which Joseph John is in this country, are not precisely similar to those in his own land. *There* he is a *citizen*, and is morally called on to fulfil all the civil and religious duties of a good citizen. In this land Joseph John comes not as a citizen but as an ambassador for Christ.'

Does J. C. Fuller mean to be understood, that in this country his friend Gurney is not morally called on to fulfil all the religious duties of a christian? or does he make a distinction between the religious duties of a *christian*, and those of a *citizen?*—It appears that he does consider citizenship an *apology* for neglect, if not a necessary qualification to authorize a christian preacher to bear public testimony against the vilest system of oppression ever suffered to have existence; and that, being an 'ambassador for Christ and *not a citizen*,' is a sufficient reason why, in this country, his friend Gurney should pass silently by on the other side, and leave the poor oppressed slave, who has fallen among thieves, in his sufferings, till some good Samaritan shall come to his relief. Is christian philanthropy to be circumscribed by geographical boundaries? Is the 'ambassador for Christ,' like the politician and patriot, to condemn in one hemisphere, an evil practice, which in another hemisphere he can pass by with little notice? Can friend Gurney be better qualified in his native land, on his return home, to bear effectual testimony against the horrible system of slavery in this country, than *while with us*, on a professed mission of christian philanthropy? But I rejoice to learn from J. C. Fuller, that recently, in his tour through Western New York, his friend Gurney has testified more plainly against this deep rooted crime. It is not too late for him to do much good in the cause of abolition yet; and may I be permitted to hope, that his powerful mind and extensive influence may yet *here* become devoted to the glorious cause of universal emancipation from the bondage of slavery.

It is somewhat surprising that J. C. Fuller should '*apprehend the gratuity alluded to* [in his pamphlet] *was meant for the slave.*' I cannot perceive how his language can possibly admit of such a construction.

After advocating the abolition of slavery in Florida and in the District of Columbia, by Congress—and fully asserting the right of the slaves to their liberty, in a noble manner—and remarking that 'no compensation to the slaveholders would be required, as far as he could perceive, by the *pure principles of justice*'—Joseph John Gurney goes on to say—

'I have only to add that with this full understanding of the principles of the case, and under the further assurance that the slaveholders would themselves be gainers by the change, I should hope that Congress, with the vast resources of the Union at its disposal, would treat *these persons* with a liberality becoming the nation, and accompany the act of abolition, with such a *gratuity* as would render it *easy and popular to all parties concerned.* The sacrifice would in comparison be nothing. All the States would be equally interested in making it, because it would be intended to facilitate an affair of national justice and honor. Let the glorious act be so performed as not to call forth a single complaint. Let no voice be heard but that of satisfaction and gratitude!'

Now it seems to me to be a perversion of common sense to suppose that *such* a gratuity *could* be given by Congress *to the slaves*, as would render the act of emancipation 'easy and popular' *to the slaveholders*, they being a 'party concerned;' or, so 'as not to call forth' *from them* 'a single complaint;' nor permit a 'voice to be heard,' *from them*, 'but satisfaction and gratitude.' But why should a *gratuity* be given to the slaves, if, in justice, there is nothing *due* to them for their long life of laborious toil? Let *justice* be done them, and they will have a *compensation*, instead of '*gratuity;*' *not from Congress*, but from those who have robbed them of a life of toil, and lived in idleness and luxury on the fruits of their labors.

J. C. Fuller further observes, that he 'cannot perceive how his friend Gurney "most heartily compassionates the slaveholder of Virginia," or manifests any sympathy for him who can breed or sell men, women and children, and perhaps his own offspring too.' Now for the benefit of his vision, I will again quote a paragraph from the 20th page of Gurney's 'Free and Friendly Remarks,' and leave the reader to judge whether *compassion and sympathy* are not manifest.

'Every humane and generous mind must revolt at the notion of breeding human beings for sale: and the term itself is scarcely tolerable to *polite* ears. But that they are actually bred for sale in some of the slave states of North America, is a fact which, I fear, *cannot be denied. Most heartily do I compassionate the slaveholder of Virginia*, who, seated in his old and gentlemanlike mansion, surveys the wide demesnes which have descended to him from his ancestors. His lands, long since exhausted by slave labor, present to his eye a brown and dreary aspect, except where they have become overgrown by a miserable forest of pines. His *black people* have multiplied around him, and he scarcely knows how to feed them. His family necessities are perpetually calling for money. The slave jobber is prowling about the neighborhood, with his tempting offers of five hundred dollars for a lad or girl, or one thousand dollars for an adult person. The temptation soon becomes irresistible, and slave after slave supplies the southern market. By degrees he discovers that by far the most profitable article which his estate produces is the slave; and instead of the old fashioned cultivator of the soil, he becomes by slow degrees, and almost insensibly to himself, a *slave breeder.* But, whether this be, or be not, the true trade and profession of the slaveholder, it is all one to the slave. He is sold to the merchant, torn from his wife and family, lodged in some negro jail, at Baltimore, Winchester, or Washington; and finally driven as one of a hand cuffed gang to Alabama or Louisiana—there to be sold with an enormous profit for the jobber, to the planter of cotton, coffee, or sugar.'

I think J. C. Fuller will now see, that his friend Gurney DOES '*most heartily compassionate the slaveholder of Virginia*,' and sympathise with *him* who not only *can*, but *who does*, by Gurney's admission, breed and sell men, women and children, to supply the insatiate and bloody markets of Alabama and Louisiana. And let me here call J. C. Fuller's attention to the remarkable contrast between the language of compassion and sympathy when applied to the slaveholder in his becoming a slave breeder, and the heartless and unfeeling language used in describing the scenes of excruciating suffering through which the slave must necessarily pass in the torturing separation from his family, the transportation to the southern market and sale to the planter! This apology for the slaveholder in entering into that 'revolting and intolerable' practice of slave breeding, when connected with his recommendation of a gratuity by Congress, and with the explanation made in page 18th, for using the word 'wrongfully,' when applied to slaveholding, wholly exonerating the slaveholder from any wrong intentions in holding slaves, and robbing them of their labors, present a remarkable contrast with some elevated and noble sentiments expressed in other parts of friend Gurney's pamphlet; which seems to indicate a want of due reflection, or lack of sound abolition principles; either of which are *inadmissible* defects, in a man claiming such high and holy ground, and possessing such an elevated standing and commanding influence.

There is much in this pamphlet that is just, noble and true; and separate from a few of these lamentable defections, would be a valuable auxiliary in the abolition cause. It is therefore cause of deep regret, that a man placed in the Providence of God, in a situation capable of rendering such eminent services to the glorious cause of elevating and ennobling humanity, should suffer himself, in this country, to thus neglect, or omit such an important christian duty, through the influence of popular opinion and feeling.

With respect to the slaveholding 'Friends' in N. Carolina, J. C. Fuller has admitted all the facts essential to my argument, and has disclosed another remarkable fact, that, when the Yearly Meeting of Friends in Carolina interdicted slaveholding among its members, it appointed a committee of trustees to receive, from such of their members as held slaves and wished to continue in membership, a transfer of them, as a condition of retaining their membership; that this committee held them in trust for the Yearly Meeting; and that the Yearly Meeting, at heavy expense, maintained before the State Judiciary, their *lawful* claim to those slaves, thus held in trust, whom they had forbidden their individual members to hold. Thus tacitly admitting the right of a *community* to hold property in the bodies and souls of men, while making slaveholding a 'dishonorable offence' in its individual members. Now the only question between J. C. Fuller and myself, on this subject, relates to the inconsistency of holding man as property in virtue of a corrupt and sanguinary code of slave laws, by those people, who have long professed to bear a 'testimony faithfully against slavery!'—It can avail nothing in support of the *right* of holding man as property, to argue the *good use* made of such property. If it be *wrong*, if it be *sinful*, to hold immortal man as property, no *use* made of such property can make it *right* thus to *hold* him, or *claim* him. Every slaveholder in America can urge the same argument, of holding the slave for his own good and happiness, in justification of slavery. Therefore no valid argument can be supported in favor of the right to liberty, and against the sin of slavery, on the foundation where the right of holding man as transferable property, in virtue of a code of arbitrary and sanguinary laws, is admitted under any supposable circumstances, or for any supposable purposes.

SAMUEL PHILBRICK.

Brookline, 24th Sept., 1839.

A VOICE FROM INDIANA.

PENDLETON, Indiana, July 27, 1839.

DEAR BROTHER GARRISON:

Although this letter is partly on business, I have thought proper to direct to the editor instead of the agent, as I have a few thoughts to communicate on some subjects which have lately much agitated the abolition world. You can make them public, if you see proper, yet I wish only to express my own feelings.

I have been watching, for some time, the elements of discord which have been exhibiting themselves in the East; and it is with pain that I see clouds of dissension darkening that part of the horizon to which I have been accustomed to look for the dawning—the meridian splendor of moral reformation. Here, though far over the mountains, the rivers and the prairies, we [illegible] with you in a holy cause, tied together with the strong bonds of love and human kindness. We have felt that you were *dear* brothers and sisters, and wherever or whenever we have found a man, woman or child, white or black, bond or free, whose heart beat for the slave—who considered slaveholding a sin, and immediate repentance a duty—and was willing to *do* something to 'unloose the bands of wickedness and let the oppressed go free,' we have greeted them by the name of abolitionists, and with our whole heart bid them '*onward!*' We did not stop to inquire whether they went to the polls or not. We did not consider that essential to abolition. We did not ask them if they were opposed to woman 'stepping out of her sphere' by *acting* in behalf of the slave. We thought she *might* be an abolitionist *even* if she did *speak* and *write* in behalf of the 'down-trodden!!' We hailed *all* gladly, if they believed in our principles and *acted* upon them. At the Convention at which our own State Anti-Slavery Society was formed, the President expressed his deep feeling of pleasure that women had been willing to *come* a distance and endure fatigue and hardship on behalf of the oppressed. He said—'We cannot get along without the women; they must be foremost in every moral cause.' No one there thought they were not entitled to 'plead for the slave.' At that meeting, also, were dear brothers who never had given, and never intended to give a vote; yet no one charged them with having forsaken the standard, or with proving recreant to abolition principles. No one was *unfeeling* enough to taunt them about a withdrawal from the anti-slavery organization; no one dreamed that they were not firm and consistent abolitionists.

We have felt deeply for you during your trials,—yet we have felt more for the *cause* we cherish; for never is the wolf so to be dreaded, as when he comes looking like a sheep. No enemies are half so dangerous as those who come clothed in the garb of friendship. Judas kissed his master. I fear there are some now who are kissing 'abolition,' and crying 'hail master!' while at the same time they have the money of the '*High Priests*' in their pockets!

Why should the Massachusetts A. S. Society be divided? because men differ on other subjects than abolition? Absurd! It was never expected in the beginning that the *host*, whom it was confidently hoped would join the anti slavery ranks, would be of one mind on all subjects, nor on any subject, except slavery and its abolition. The pretence, therefore, that a division was necessary because some of its leading members differed from each other in respect to woman's rights and worldly politics, is not only dishonest, but supremely ludicrous. That is only a hypocritical pretence! It was a want of brotherly love! It was because men loved themselves better than the outcast, bleeding slave. It was because a jealous ambition and love of arbitrary power had caused them to hate some of the first and firmest of the advocates of our own crushed and outraged poor. Therefore a *new society* must be started in battle-array against the old one—to cripple its efforts—to blacken its character—to bear false witness against it. Yet, that the 'high priests' are against you, and the whole host of Judases gone over to them '*for pay*,' I have no cause to regret—that they have left you I rejoice. I have long thought we had too many *professed* abolitionists. We need our ranks culled, and from among the faithless gathered the faithful. No! I do not regret that 'clerical appellants,' 'anti-Garrison men,' 'anti-Liberator men'—those who *will fight for peace* sake—those who will *sin* for the love of God—and those who would gag the mouths of half the inhabitants of the world, whom God made as free as themselves, and gave the same inalienable rights—those who are too jealous of the prerogatives of 'their order' to be righteous—I do not regret that *such* have gone from you. But I *do* regret that *true* abolitionists should have their eyes filled by the dust raised by the crafty, who 'lead to bewilder and dazzle to blind.' Yet there are many such—some of the slave's earliest friends—some of the warmest advocates of the oppressed. I sorrow that *such* should be led a moment from the straight path by those who have declared war against anti-slavery.

What *can* be the reason why some of the first friends of the cause 'welcome' and hail with 'peculiar satisfaction' the appearance of a paper started with avowed hostility to the Liberator, ('with intent to *kill*') one of the staunchest advocates of right—the slaveholder's greatest terror! Let them pause! The enemies of the cause of freedom are looking on them as men *returning* from fanaticism!

Oh may all the true friends of the cause act in future as one body, with one soul, for his deliverance! Let us tolerate all men's opinions on all subjects. We have no right to trammel the free thoughts of others! We may be friends of war, or peace. We may be in favor of One Ruler, or many rulers, or no ruler. We may be in favor of woman's rights, or opposed to them; and what difference does it make, if we are all true to the cause of the suffering and the dumb—if we strive to aid one brother in giving assistance to the poor and needy? What faithful abolitionist would think of opposing his brother on such grounds? No *sensible* man, if he is *honest*, would raise the cry of a 'new organization' on account of such differences of opinion.

I need not bid you bide firmly the storm that is bursting over you; for you have been firm. But your trials may be but just beginning. It will not, however, be altogether unwelcome to know that your friends at a distance sympathize with you, and have full confidence in the true spirit of abolition in the Old Bay State.

'Old Massachusetts yet retains her earliest fires;
Still on her hills are set the altars of her sires.'

Though there may be a few of the 'gentlemen and ladies,' who have fallen off, yet the *men* and the *women* still remain. There are those yet, whose 'principles lead them to rely *solely* on those weapons which are spiritual, and whose 'measures are such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.' Such were our primitive abolitionists. Such are they who are

'Unwavering in the Truth's defence,
Even when the fires of Hate are burning.'

Such are they who consider the cause a moral and religious enterprise—and *God the power* to speed it onward to its glorious consummation!

I cannot close this letter without imploring our brothers in the name of the bleeding slave, in the name of outraged humanity, to pause—to consider—to waive all differences of opinion—to cease to follow a few 'blind guides'—to renew and concentrate their *all* of efforts in behalf of the 'widow and the fatherless.' Is our work completed? Does not the sound of the lash, mingled with the shriek of the victim, still fall upon our ears! Do we not yet hear the yell of the bloodhound, as he fastens his fangs in the quivering flesh of the terror-stricken fugitive! How many wives and mothers are yet clinging in the anguish of despair, to all that is dearest—to-morrow to be driven

'To the rice-swamp dank and lone.'

How many chains are clanking yet! How many fetters wearing into the flesh and into the soul! How many *men imbruted* and sunk down almost out of the reach of humanity! *It is no time now* for collisions among friends. *Now is the time to work for the slave!* Oh how will the intelligence of our dissensions strike to his heart! To him it will sound as the death-knell of hope! But let all his friends *now* consider it a duty to reunite their efforts, firmer and stronger, for the world's deliverance—and then the slave's hope, and the world's hope will be restored. Let us all join under *one* banner, and let our watchword be—'Toleration of all opinions and unceasing war against slavery.' And then

'The bondman sighing by Santee's wave, in Mississippi's cane,
Shall feel the hope, within his bosom dying, revive again!'

EDWIN FUSSELL.

THE BOSTON RECORDER—PRECEPT *versus* PRACTICE.

INCONSISTENCY AND GUILT OF PROFESSED ABOLITIONISTS.

'SYMPATHY. Pray every day for those cases of [illegible] which you hear. Weep for those who weep. Cultivate a spirit of holy symgathy. Make the case of the suffering your own. Imagine your parents or brothers to be thus tried. Remember that you are in the body, and will one day need sympathy. Remember often in your prayers all who are distressed.'

BRO. GARRISON: I took up a newspaper the other day, and in running over its columns, my eye lighted upon the above paragraph, headed '*Sympathy.*' I was at once struck with the beauty and justness of the sentiments it contained; sentiments which should be written on the heart and embodied in the life of every one who bears the image of Deity; more especially of every one who claims to be a disciple of him who *went about doing good*; and whose love for the fallen race of man was exhibited not merely by a simple proclamation of the truth, but by the practice of the precepts which he taught, and by sealing the testimony which he gave with his own blood.

Turning to look for the name of the paper which contained this Christ-like article, I found it was the *Boston Recorder* of Sept. 13th. The Boston Recorder inculcating sympathy for suffering humanity! Physician, heal thyself! I almost involuntarily exclaimed. Thou that callest upon men to weep for those who weep, and to make the case of the suffering their own, dost thou do the like? Have you plead and labored for the distressed, as though they were your 'parents or brothers?' Did the outcast bondman ever receive one particle of your sympathy? What is all this but a cold abstraction—a soulless and heartless utterance of great truth, by men who never suffer one throb of sympathy for the sons and daughters of affliction to stir their marble bosoms; and who would not hesitate to sacrifice the happiness of millions of their fellow creatures, if they could thereby advance the interests of their sect or party! This paper is one of the organs of a sect which has pitted itself against the cause of down trodden and suffering humanity in our land; and in utter disregard and open violation of every principle of the gospel, has given the right hand of fellowship to the systematic and deliberate murderers of God's image; has received the price of blood into its treasury—the proceeds of toil wrung from the hard hand of poverty—money obtained by the sale of bones and sinews—by turning into articles of merchandize the purchase of a Saviour's blood—money given by men who

——— 'with one hand put
A penny in the urn of Poverty,
And with the other take a shilling out;'

and ruthlessly trample on every commandment in the Decalogue to gratify their cupidity and avarice. Their wages of iniquity are used for the purpose of converting the perishing heathen beyond the great waters, by those who are not merely engaged in *making heathen*, but in annihilating the eternal and immutable distinction between a person and a thing, in reducing immortal man to the level of the brutes that perish, and, by one fell blow, sweeping one portion of our fellow-creatures from the high state of humanity; and writing them down as goods and chattels personal. While this sect, with almost every other, has been thus striking hands with iniquity, it has ever opposed with the utmost virulence every effort of the friends of humanity to raise the suffering slave from the degradation and misery in which he is involved. This is the character of all the predominant sects of the present day; and the Boston Recorder is a worthy representative of a most corrupt and wicked constituency. All its influence has been used to strangle the infant Hercules of liberty, the A. S. Society, from the first moment it came into being. Its whilom editor, Joseph Tracy, declared to the world that he meant to put down the abolitionists by public indignation; and he has left no stone unturned, no art untried, by which he might accomplish his object. The Recorder has done more to retard the cause of freedom, than a thousand such papers as the Richmond Whig, or the Charleston Courier. It comes to us clothed in the 'livery of heaven,' and is thus enabled to reach and influence hearts which are, or claim to be the light of the world—the salt of the earth—and which could not be seriously affected and wrought upon in any other way. The paper, it is true, does not directly advocate slavery, but it does its twin sister and most efficient supporter, the Colonization Society—a Society which is the production of a spirit that was emphatically injured up

'From the roused ocean of deep hell;'

and which has been in the hands of its infernal author a most withering, blighting instrument in obstructing the progress of the car of freedom as it moved onward to its heavenly goal.

They tell us in extenuation of the cavilling, hair-splitting course of the Recorder, that it admits articles in *favor of abolition* into its columns. This single sentence is the most emphatic condemnation of the paper which could possibly be found. Liberty is struggling for an existence in our land. God's image is reduced to the condition of property. Violence, bloodshed, and murder, the necessary concomitants of slavery, stalk abroad in our midst, and its foul leprosy has corrupted our whole moral atmosphere; and yet here is a paper which was established to promote peace on earth and good will among men, and which stands pledged to oppose with its whole power, vice of every name, and form, and degree, which merely admits articles *pro* and *con* in relation to one of the most giant sins of which fallen man has ever been guilty. When it should be proclaiming with trumpet-voice, long and loud, the guilt of slavery, and leading all its energies for the destruction of this mighty iniquity, it merely *admits* articles *against* slavery, providing they are written in such a manner as not to offend those who are engaged in robbing God's poor, and make them refuse to contribute of their stolen goods to replenish God's treasury. And yet this paper has the face to talk about sympathy! What consummate hypocrisy!

It is said the Scandinavians, or North men, who inhabited the shores of the Baltic sea and the Cattegat, during the fifth and sixth centuries, had a religion which represented souls in paradise as cutting each other in pieces every day for amusement; and assembling after such pastime, when heads and dissevered limbs were re-united, and drinking out of the skulls of their enemies. Horrid and heart-sickening as the very thought of such a religion must be, it has not the refinement of cruelty, or that perfection of wickedness, which is found in a religion of the present day, in our own country, which allows its vot

PETITIONS—PETITIONS.

...ison Garrison:

...I expect to learn that the Massachusetts A. S. Society ...has commenced preparations for flooding our next ...Legislature with petitions, asking the repeal of those ...laws upon our statute book, which make a distinction ...among our citizens on account of color. I wish to in... ...quire whether a Circular has been prepared to accom... ...pany these petitions? If there has not been, I deem it ...of very great importance that one should be prepared ...immediately, and sent out into every part of the State. ...My reasons for suggesting this measure are as fol...lows:

1. I have met with many professed abolitionists who were ignorant of the real objects of these petitions, and who, reasoning from false premises, have been led to erroneous conclusions, which have resulted in their refusal to lend them the aid of their names.

2. There are others who are in the predicament of Lord Nelson, who, when thirsting for the blood of his enemies, and not wishing to see their flag of truce, put the spy-glass to his blind eye, and then cried, '*I don't see it.*' I think it our best policy to make the object of these petitions so obvious that even those abolitionists who have but *one eye* cannot avoid perceiving it, and acting consistently with their professions. If, after having taken this step, there shall be found in our midst any, who will refuse to sign the petitions, then we can regard them as recreant to the cause of bleeding humanity, and as unworthy of a name and place among those who are watching around Freedom's holy altars, lest the fires burning thereon may not be extinguished by the *pious* thieves and robbers in our American Israel.

3. Let this Circular be prepared and circulated throughout the State, and it will take out of the hands of our enemies one of the most powerful weapons which they wielded against us (but too successfully,) in the last year, viz: *misrepresentation*. We cannot have forgotten how we were misrepresented, by designing men, in this whole matter of petitioning. Let us evince that we have profited by what we have experienced the past year, by making this whole matter so plain at the present year, that he must be an *ignoramus* who can misconstrue us. We may thus save our enemies some trouble, (for in their attempts to traduce us they have imposed a heavy tax upon that member, which, of course, has been a world of iniquity set on fire of hell,) and afford the friends of the slave much pleasure, by making known an important duty incumbent upon them, by discharging which, they may aide effectually in breaking the fetters of the bondman.

If a Circular should be prepared, I would suggest for its embrace the following propositions, viz:

1. The impossibility of effecting a repeal of those laws in the slaveholding States, which make a distinction among the inhabitants on account of color, while there are laws in free Massachusetts which recognize a similar distinction. For us to rebuke the South for their wickedness under such circumstances, would be much like '*Satan's rebuking sin*,' that all our efforts would be lost upon them. If we should utter one word in condemnation of their treatment of the colored race, should the laws alluded to remain upon our statute book, they would send us away with that scripture ringing in our ears: 'Thou *hypocrite*, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.'

2. If there is naturally such an aversion to amalgamation with the colored race, as many aver, on the part of the whites, then, any law, prohibiting their intermarriage, is altogether superfluous. If, as many know, God has made the two races so different as to be evidence that he designed they should never unite, is it not an impeachment of his character to suppose that he has made the barriers to their commixture so weak, that they need strengthening by human enactments, to prevent his creatures thwarting his designs? What a fine thing it is for an omnipotent God, who is unable to accomplish his purposes in creation, that he can call in the aid of human legislators, (or that they will *volunteer* their aid,) and thus secure the execution of his plans! Let us show those who are framing the *offensive* laws upon our statute book, that, to effect their purpose, they will *be* obliged to adopt a course which will reflect no honor upon either their hearts, or their heads; a course, which will prove them as empty of logic as they are full of malevolent feeling towards their colored brethren.

3. If the blacks and whites have no more affinity for each other than oil and water, (which many do not hesitate to affirm,) then, to make a law to prevent their uniting, is just about as much a dictate of common sense, as to make a law prohibiting the instruction of horses, horses and other cattle,' because they can't learn, if you attempt to teach them. Suppose we make a law to prevent the amalgamation of fire and water, or, in some freak of these elements, they should propose a union, and, in attempting to effect their purpose, should, like the Kilkenny cats, destroy each other, leaving us not a drop of the one to cool our tongues, nor a spark of the other to warm our shivering frames.

Young men—young women! do you propose to marry! Let me show you in what a ludicrous attitude you will stand before a *common-sense* public, if you plead for the retention of those laws in the State, which forbid the intermarriage of blacks and whites. Methinks I hear you say, I'll never marry a negro! Why then do you advocate that law which prohibits your marrying one? Are you afraid that, if the law were repealed, you might be so strongly tempted to marry a colored person as to yield to that temptation! I think I hear you indignantly respond, no! Why then are you so anxious to have the law retained? If you continue to oppose its repeal, we shall feel justified in believing, notwithstanding you now appear so unwilling to enter into a matrimonial alliance with any of the colored race, that the law under consideration is all that prevents your doing so, and that, if that law shall be repealed, you will embrace the first opportunity to merge your fate with that of some colored gentleman or lady for life. To be consistent, you must either seek the abrogation of these laws, by petitioning the Legislature, (if you can petition on any subject,) or acknowledge that you feel the need of such laws to protect you against that *contamination* which would be consequent upon your amalgamation with a colored person.

4. It is highly criminal in us to plead for the continuance of laws, which must load with disgrace the *illegitimate* offspring of such of the colored and white races, as will amalgamate, maugre all prohibitory enactments. Forbidding the virtuous marriage of those who are united in heart, because of a difference (perhaps hardly perceptible,) in their complexional hue, and thus tempting them to unlawful intercourse, and consigning their progeny to infamy, is base and wicked in the extreme. All this they are doing who plead for those laws which make a distinction among our citizens on account of color. Look at that colored youth! observe his downcast look as he walks and is sad! see yonder group of young persons, of both sexes, who are making him the butt of sport! Ask you the reason why that youth is thus made the object of ridicule? He is an illegitimate child, and his visage is a shade darker than theirs who are taunting him. He has been guilty of the two-fold *sin* of being born *unlawfully*, and with a noble complexion. *What a heaven-daring crime!!* Do you inquire for the cause of his illegitimacy? *You* were the cause of it, by giving your sanction to a law which forbade the virtuous alliance of his parents in the bonds of matrimony! Do you ask in what all the degradation of this colored youth had its origin? In your hatred of color, which impelled you to throw between his parents the barrier of law, and thus to prevent their virtuous union.

There is another view of this subject which furnishes equally strong proof of the unrighteousness of this law. However much the father or mother of the young man alluded to may possess, he is not entitled to one cent of their property. At one fell sweep the law robs him of both his reputation and his patrimony. To use the language of another,

'He who steals my purse, steals trash!
But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed!'

* Slaveholders and their apologists, who are members of the christian church, are doing more by their influence to extinguish the fires of freedom in our country, than all other classes combined.

But what shall we say of him who is wicked enough to rob a man of his purse and good name both, which the law under consideration actually does to him who is its victim? Say, citizen of Massachusetts, will you longer be guilty of such robbery of your fellow men, by pleading for the continuance of those laws which make a distinction among them on account of color, or by refusing to petition your Legislature for their repeal? Yours for justice and humanity,

THETA.

A VOICE FROM NEW-YORK.

To William Lloyd Garrison:

Dear Brother—Deeply interested in the anti-slavery enterprize, and wishing with thousands of others, to see it advance to a speedy, yet peaceful triumph, we cannot but feel a deep solicitude in regard to the principles which are acted upon in carrying it forward. Having in the humble sphere which Providence has assigned us, endeavored to throw our influence in favor of the emancipation of our outcast and down-trodden brethren, we feel it not only our right, but our duty to say, that we consider the position assumed by some among us, whom we respect and love, as of dangerous tendency. The chief glory of the cause in which we are engaged, has in our estimation consisted in this fact,—that it recognized the essential equality of *man*, and that in proportion as it brought men and women within its influence, it cut them loose from all those prejudices which a false and sectarian education had thrown around them,—enlarged their feelings,—brought into active exercise their nobler powers, and made them sensible that in man there was a dignity and worth which proved the divinity of his origin. Up to the present time, the anti-slavery platform has been thought of sufficient breadth to hold all those who would give their hearty assent to the proposition, that 'American slavery is a *sin* and ought to be immediately abolished.' But 'coming events, which cast their shadows before,' would seem to admonish us, that henceforth its dimensions are to be circumscribed in such a manner as to push off one half of the community who have ever been found the most active and efficient friends of the *slave*.

We are not among those who wish, now that God has given us a little strength, to cast off those, who in hours of gloom and peril stood side by side with us and cheered us on by their prayers and alms,—kept our sympathies in activity by their thrilling eloquence and heart stirring appeals, and held up our hands in the day of battle, that victory might be ours, and that mothers in slavery might know the blessings of liberty; no, never—for

'While woman's heart is bleeding,
Her voice should ne'er be hushed,'

and shame should mantle the cheek of that man who could so far forget that his mother was a woman as to use his influence to paralyze her energies or abate her sympathy in the least degree in the cause of crushed and bleeding humanity.

The action of the Albany Convention, in excluding women, has been the occasion of much painful reflection. It has given to that Convention a partizan character. It shows, as by sun-light, that sectarianism is creeping upon us, and that it requires all our vigilance and strength to keep it out.

The moment it is admitted, that a committee, appointed to call a Convention for the purpose of discussing the best means of hastening the overthrow of slavery, are justified in calling a packed Convention,—in refusing to recognize regularly chosen delegates from anti-slavery societies, because, forsooth, they have so worded the call, (and that too without authority,) that, technically speaking, they might say that women were not free *men*,—then sectarianism reigns triumphant, and the progress of this cause is much retarded.

Your vigilance in this matter is very gratifying to us, and our ideas of the wrongfulness of the course pursued by the committee are, we are happy to find, in accordance with those so ably expressed by yourself.

While we look upon it as an important part of our enterprize to 'preach deliverance to the captive' at the ballot-box, and contend that no abolitionist can consistently cast his vote for a pro slavery candidate, we feel bound to admit, that it is the right of every man to withhold his support from, and participation in any system of government which he believes to be fundamentally wrong, without disqualifying himself from a full right to membership in the anti-slavery ranks; and that to urge the contrary doctrine is a direct violation of the rights of conscience which should ever be held inviolate.

In conclusion, let us say, be wise,—be of good cheer, and fearless in the discharge of duty—for 'truth is mighty and will prevail'—and he that is true to her cause will meet a rich reward.

We enclose money for one copy of 'the Liberator' to each of us, to be directed as follows:

J. C. Hathaway, *Farmington, Ontario County, N. Y.*
Wm. O. Duvall, *Port Byron, Cayuga County, N. Y.*
Daniel A. Robinson, *Farmington, Ontario Co. N. Y.*
William R. Smith, *Macedon, Wayne County, N. Y.*
Esek Wilbur, *Farmington, Ontario County, N. Y.*

THE SOCIETY OF FRIENDS.

There are few subjects which more painfully affect the benevolent mind than to witness a family quarrel, or to see the faults of parents or children publicly exposed by each other. The same unpleasant feelings naturally arise on witnessing the dissensions of religious bodies, or even the publication by members of such societies of the deficiencies of their fellow professors, either in fulfilling the duties, or living up to the principles by which they ought to be actuated: and such a course is more especially to be deprecated, where all the members are upon such a perfect equality of rights and privileges, as is the case in the religious society of Friends, where all profess to be led and guided in their society concerns by the same unerring guide. In all their conduct towards delinquent members, or those brethren who have deviated either from the correct standard of morality or of pure christianity, according to the discipline of the society, the plain scripture rule is fully established—'If thy brother offend thee, go and tell him his fault alone,—if he repent, thou hast gained thy brother,' and not publish his weakness in a newspaper, so that all may know his errors; no, not even should he refuse to hear thee, but rather, another attempt to reconcile or reclaim him is to be made, and that only in the presence of one or two of the brethren, before even the church is to know of his irregularities, much less the world—before which a full exposure of the sins of an offending brother can only be made as the last resort, after the private labor of individuals has failed, and that of the society been contemned. And thus, in the meetings of the society, whether for worship or discipline, the departure of any of our members from the purity or primitive simplicity which may have characterized our predecessors, can only be a subject of general remarks, but not of personal attacks, unless the regular order of society has been previously observed.

But any individual who believes that deficiencies and weaknesses exist amongst his brethren, before he attempts to expose them to public notoriety, as has been done by a writer in the Liberator of 9th mo. 20, and who signs himself 'A Member'—ought, as it is his duty and privilege to do, to labor with those who have given him cause of uneasiness; preparatory to which, perhaps, he would have scrupulously to examine himself, whether he is clear of contributing by his own conduct or lukewarmness in society concerns, to the very state of things which he deprecates. If he feels himself measurably clear and consistent in most things, he may then humbly but freely reprove his brethren for their faults; but it must be done according to gospel order—otherwise he himself becomes an offender.

Now it appears to us, that such a course of procedure as that of the writer alluded to betrays a fault-finding disposition, which is too commonly to be found in the world, and which is so severely rebuked by our blessed Lord, when he says—'Thou hypocrite, first take the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye.' It is not our intention to deny the existence of weaknesses and deficiencies charged upon the society in such a sweeping manner; perhaps they do exist—but who is to blame, and on whom rests the faults which are so freely exposed, and which it is said would not have been tolerated by a Fox, a Penn, or a Woolman, &c.? Why is not 'A Member' himself a Fox, a Woolman &c.? What is there to prevent him from being a burning and a shining light, as each of those worthies are represented to have been in purity of life, and in godly conversation before men? The answer is but too plain—a want of faithful obedience to that divine light in the secret of the soul, which led those eminent characters to whom he alludes to the high and dignified standing in religious society to which they attained; and from that lofty eminence as from a pinnacle of the Temple, would Satan have cast them down, had they at his suggestion have departed from that deep indwelling principle of light and life, by which they were sustained.

The state and condition of him who can expose to public notice the faults of his brethren, is best known to the eye of Omniscience, but it is much to be feared that he is yet far from being that spiritual-minded man that he ought to be, before he is qualified to lay the axe to the root of the corrupt tree, in others; or he would have appeared in a more dignified manner, than that of an anonymous censor of his brethren in a public journal; but having washed his hands in innocency, and put on the robe of righteousness, he might with holy zeal and energy have been enabled to reprove his brethren, both by precept and example, for the deficiencies into which they may have fallen, with the same power and authority which formerly attended the ministry of some of the earliest members of the society. ANOTHER MEMBER.

Philadelphia, 9 mo. 25, 1839.

CORRECTION.

Mr. Garrison:

As you have twice given Mr. Stanton credit for writing the remarks introductory to Mr. Goodell's letter, lately published, allow me to say that he did not write them—nor did I—though I see nothing in them particularly to object to. Their 'bitterness,' so far as they have any, is but the bitterness of sober truth.

Yours, &c., A. A. PHELPS.

Boston, Sept. 26, 1839.

BOSTON.

FRIDAY, OCTOBER 4, 1839.

TO DELINQUENT SUBSCRIBERS.

We call the attention of all whom it may concern to the following. It was written, we believe, by the editor of Zion's Herald, but is admirably adapted our present circumstances.

MONEY WANTED. *Wanted immediately*, TWO THOUSAND DOLLARS. We do not wish to *hire* this money, as we cannot afford to pay the interest. Nor do we wish to *borrow* it, for the disipline says, 'we are not to borrow, without a prospect of paying.' Nor do we wish to *beg* it, 'for to *beg* we are ashamed.'

Well, then, to come to the point, we want our subscribers to pay us *two thousand dollars* which are due us for the paper. We want it for many reasons. We want it,

1st. Because the laborer is worthy of his hire.
2d. To pay our hands.
3d. To pay the paper-maker.
4th. Because it is due to us.
5th. Because our subscribers will feel happy to pay us. (We are to rejoice at each other's happiness.)]

To our subscribers we respectfully say, shall we have the money? *We very much need it.* If each who owes for the paper will pay *immediately*, the question is settled. 'We pause for a reply.'

We beg our subscribers, who are in arrears, to remember that we have to meet our bills for paper, printing, &c. every month. To fulfil our obligations we must receive what is due from each subscriber,—and we want it *when* it is due. It is unjust to withhold the hire of the laborer, and thus add to the embarrassments which necessarily hang around a newspaper concern.

The following is an extract of a letter from the Post Master General, addressed to C. B. Peckham, of Newport, R. I.

'Post Masters may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by another person, the Post Master cannot frank it.'

NEW YORK STATE A. S. SOCIETY.

The annual meeting of this society was held at Utica on the 18th, 19th and 20th of September. The Friend of Man says that the number of abolitionists in attendance was quite equal to that of any of the former meetings, and that the proceedings assumed more of a business character than usual, though interspersed with some animated appeals and stirring discussions. Gerrit Smith, President Green, H. B. Stanton, and Rev. Elon Galusha (son of the late Gov. Galusha of Vermont,) appear to have been the principal speakers. Gerrit Smith proposed to amend the Constitution of the Society, by inserting the following pledge, which was carried with only one dissenting vote. It will be seen that the amendment may be signed as well by non-resistants as others.

'No member of this society shall cast his vote for any candidate for President or Vice President of the United States, or for Governor or Lieutenant Governor of this state, or for a seat in the national or state legislature, who shall be reasonably suspected of being opposed to the repeal of any law which makes complexion a ground of disfranchisement or disability, to any law which denies to persons threatened with the loss of personal liberty, the right of a trial by jury, or to any law which does in any wise, approvingly recognize the unnatural and sinful relation of slaveholders.'

The society voted to discontinue the Anti-Slavery Lecturer at the close of the present year, and to publish the Friend of Man hereafter at $100 per annum, reduced to half its present size.

The Union Herald contains the following notice of the meeting:

'We were present at this meeting, only one day. But, we can say, truly, it was a glorious meeting. The number in attendance was unusually large. Harmony, peace, love, and a burning, quenchless desire to aid the slave, and sustain human liberty, seemed to pervade the whole assembly. No mere collateral subjects were introduced, to agitate the minds of Abolitionists, and evince a shameful attachment to sectarian landmarks. The New York State Anti-Slavery Society stands firm at her post.—*Constitutional Abolitionism* is the order of the day, in the Empire State, so far as the State Society exerts influence. No proscription, either as it regards color or sex. We hope the society will continue to abide on the rock.'

The Friend of Man states, that instead of taking pledges on the indefinite plan formerly practiced, blank notes payable, were circulated, to be filled out and signed by individuals, who are held personally responsible for the payment; without subjecting the society to the expense of sending agents to collect the amount in their respective neighborhoods, but with the understanding that the signers are to make those collections themselves from their neighbors. The amount thus subscribed, including a small amount in money, was about $1700. In addition to this, the President, Gerrit Smith, gave his check for $178,53, and also became responsible for the support of the editor of the society's publications, during the coming year. So that the amount of definite subscription and contribution may be stated at upwards of $3000. This, bro. Goodell thinks, is worth as much as three times the amount pledged in the former manner.

We subjoin the most important resolutions which were adopted at the meeting.

Resolved, That the immediate abolition of American slavery is demanded by every thing Christian, and every thing republican in our institutions, both civil and ecclesiastical.

Resolved, That the commission under which he acts, makes it the duty of every minister of the gospel, to give, both publicly and privately, in the prayers he offers and the instructions he imparts, a prominent place to the claims of the slave.

Resolved, That while as abolitionists we have still to deplore the non co-operation of a large portion of the ministers of the gospel in the great cause of human rights, we will not cease to exhort and entreat them to unite with us in asserting the rights of the enslaved.

Resolved, That every church, whatever may be its name or position, is under obligations equally plain and weighty, to exert itself promptly, heartily, strenuously to raise the slave to the full enjoyment of every inalienable right and of all his birth-right privileges.

Resolved, That the prejudice which in any of the relations or any of the occasions of life, assigns to the negro a place below the white man, involves every thing mean, wicked and injurious in slavery itself.

Resolved, That with mingled emotions of disgust, indignation and sorrow, we regard the whole process alike absurd and cruel, by which the kidnapped Africans lately dragged from the ship Amistad to an American prison, are required to defend themselves as criminals for asserting in the face of pirates their inalienable rights.

Resolved, That these men, now on trial as criminals, for deeds which impress upon their character the stamp of heroism, are entitled to our lively sympathies, fervent prayers, and earnest support.

Resolved, That the progress of truth and righteousness, in vindicating the rights and promoting the welfare of our colored brethren in the West Indies, may well inspire us with gratitude, resolution and hope, in the cause of holy freedom.

Resolved, That in the history of emancipation in the West Indies, the scheme of American colonizationism is clearly exposed, sternly rebuked, and strongly denounced, as a wanton and wicked attack upon our common humanity.

Resolved, That the claims of the slaveholder, or his kidnapping agent, under the provision of the federal constitution, respecting fugitives from service, can avail but little, provided those claims are subjected to a strict, legal, and constitutional interpretation: and

Resolved, further, That whether human enactments do or do not authorize the forcible return of fugitive slaves, the divine law forbids it, and holds them fearfully guilty who contravene its requirements.

Resolved, That the abolitionists of the State of New York, ought, the present year, to raise at least twenty-five thousand dollars for the purpose of diffusing light and truth through all parts of the State.

Resolved, That the genius of our institutions, every thing sacred in duty, every thing honorable in patriotism, and every thing dear in interest, require the American citizen to wield the elective franchise with a heartfelt and effective reference to the principle of immediate emancipation.

Resolved, That every friend of the slave, who either refuses or neglects to aid him at the ballot-box, wastes his unavailing sympathies, and leaves the victim of oppression unrelieved and hopeless in the hand of his oppressor.

Resolved, That we are dependant on the blessing of God, and the influence of his spirit, for the success of our cause.

Resolved, That abolitionists are therefore bound in all their efforts in this cause, to breathe a spirit of love and tenderness towards all those who oppose themselves, that we may thereby secure the assistance of that spirit who dwelleth but in holy hearts.

Resolved, That abolitionists who voluntarily sustain those ministers who refuse to preach and pray for the slave, are guilty of sustaining slavery, and are recreant to our professed principles.

Resolved, That abolitionists ought to rally around the sacred right of petition, and the rather, because it has been vilely cloven down in this country by feigned republicans—that through this medium not less than one hundred thousand voices in behalf of the slave, ought to be uttered in the halls of Congress, and in the State Legislature the present year, by the friends of freedom in the State of New York.

Resolved, That as freemen and voters, we will not vote for any candidate, either for the Senate or Assembly, at the coming elections, who does not furnish us with unquestionable evidence that he is decidedly in favor of effacing from our statute books the last traces of slavery, and in favor of a law giving a trial by jury to persons claimed as fugitive slaves.

Resolved, That the assistance of the fugitive slave and the defence of those arrested as such, are the bounden duty of abolitionists; therefore we commend the New-York Vigilance Committee to the liberal aid and co-operation of our friends, as an institution whose labors have been and still are directed to these objects.

THE ANNUAL MEETING.

The first anniversary of the Non-Resistance Society is over; and has more than fulfilled the warmest expectations of the friends of the cause. The interest of the meetings increased from the beginning to the end of the three days that they occupied. Subjects of the most momentous importance to the happiness of individual and collective man were discussed at length, and all the light thrown upon them that different minds, filled with love of truth, could impart. Friends of the enterprize, who have not yet received the faith in full, were present, and took part in the discussions, which were characterised by the true spirit of freedom and of love. We shall not attempt to give any sketch of the proceedings, but refer our readers to the Report of our indefatigable Recording Secretary, in the Non-Resistant. One thing was observable, that though the stream of debate was uninterrupted, there were no set speeches, no labored flights of oratory, no flowers of rhetoric, but the discussions were mainly carried on in a tone of serious and elevated conversation. All minds seemed to be filled and penetrated with the solemn and sublime topics which they had come together to discuss, and to be beat solely upon discovery and practical application of truth. It was a happy season, which those who enjoyed it will long remember with a profitable pleasure.

The attendance at the meetings was always good, and chiefly composed of members or of inquirers who were seriously looking to see whether these things were so or not. These friends had come together from all the New England States, and from New York, Pennsylvania and Ohio. Among them we may be permitted to distinguish Lucretia Mott of Philadelphia. Our hearts were rejoiced by her serene and beautiful presence, and our investigations after truth assisted by her acute and descriminating mind, and blessed by her pure and benign spirit. The memory of the part she took in the discussions, and especially of the impressive address with which she closed the final session, will ever be precious to us all.

We feel sure that all who had the privilege of being present at this anniversary returned to their homes with increased faith in the principles of Non-Resistance, and a new zeal for their dissemination. We are assured that our future meetings will go on increasing in interest and in numbers, until they shall be made unnecessary by the full accomplishment of their purposes. May we so dedicate ourselves to the work we have taken upon ourselves, as to hasten the coming of that perfect day!—E. Q.

THE PUBLIC DISCUSSION.

The public discussion on Non-Resistance between Henry C. Wright and Nathaniel Colver took place according to appointment on Tuesday evening, Sept. 24th, in the Chardon St. Chapel, and was continued by adjournment on Thursday evening at the Marlboro' Chapel. Both places were filled to overflowing with serious and attentive auditors. We were not present at the first meeting, which we understood was devoted to a full exposition of the arguments on both sides. Thursday evening was occupied by the replies of Brother Wright to the arguments of Brother Colver, and his rejoinders. We could not gather that there were any new arguments brought against the doctrine by Brother Colver, and to our mind the replies of Brother Wright were conclusive. We hope that a sketch of the debate will be given to the public. It was, however, with grief and shame that we heard Brother Colver reiterate the slanders which have been so often heaped upon the nature and tendency of the peaceable doctrines of love and forgiveness. The changes upon anarchy, bloodshed, licentiousness, infidelity and atheism, were again rung out in the ears of the audience. The manner in which these allegations were made was directly calculated, whether intentionally or not, to excite the worst prejudices and passions of the unthinking and impulsive, and to bring down upon the odious few the fury of the great and little vulgar. We listened to his misrepresentations of our principles in sorrow and not in anger, and if we know ourselves, we freely forgave him, as we would hope to be forgiven. Sooner, far sooner, would we endure the utmost excesses of popular violence, or of penal legislation, than be for one hour in the mental condition of that unhappy brother, upon that evening. We dread no other hell than such a state of mind.

We hope we shall not be suspected of recrimination, or of a wish to hurl back groundless charges against him that alleged them, when we make this solemn declaration of our opinion. We do not doubt the sincerity of brother Colver's intellectual assent to the existence of God, and to the truth of the christian religion, but we do most solemnly assure him that his views of God and of christianity, as developed in this discussion, are practically none other than materialism and atheism—inasmuch as they imply a greater truth in physical force than in Divine Providence. We pray that he may receive a truer faith in God, and become willing to trust in Him for protection and not in man, and that he may perceive more clearly the all sufficiency of the laws of God's spiritual kingdom within us for the regulation of the conduct of individuals and of communities, and cease to rely upon the gross and clumsy devices which the folly of man has attempted to substitute in their stead.—E. Q.

REV. JOHN PIERPONT.

It is hardly necessary to invite the attention of our readers to the noble, manly, dignified and christian letter of Mr. Pierpont, which will be found on the first page of this paper. Its words are, indeed, 'fitly spoken,' and 'like apples of gold in pictures of silver.' By the following article from the Mercantile Journal of Tuesday, it will be seen that he has been dismissed from his Society for his Christian firmness and independence.

The Deed Consummated.. The die is cast.—The Rev. John Pierpont has been dismissed from his society. At a meeting of the Proprietors of Pews last evening, the vote in favor of his dismission stood sixty-three to sixty. We understand that several pews were bought up by dealers in rum during the last fortnight, in order to bring about this result, which while it will entail lasting disgrace on the grand movers in this business, reflects honor on this independent minister of the gospel—who would not abandon his principles in favor of morality and Temperance, for the sake of pleasing and conciliating men, who seem willing that the Demon Intemperance, with a host of attendant evils, should reign over the land, provided they may be permitted to pursue unmolested and unrebuked, their unrighteous calling. We know that an attempt has been made to mislead the public on this subject, and to place the dismission of Mr. Pierpont on other grounds than that of *rum*—but however desirable it may be to some individuals, it will be impossible to conceal *the truth* in relation to this event. *Mr Pierpont is dismissed by a majority of the Pew holders in Hollis street Church, for his opposition to* Intemperance!

Nor will this hostility to Ministers of the Gospel, who dare to perform their duty in the pulpit, and rebuke vice in a manner becoming a preacher of God's holy word, stop here. It is already given out that *the work of proscription must go on*—and others must feel and *suffer* for their hostility to the horrible vice of Intemperance—for the fires of the Distillery must burn, even on the Sabbath—and the rum-seller must be allowed to mete out the poisonous liquor to the wretched inebriate without rebuke!

Will the citizens of Boston sanction proceedings like these, which cast a deep stain on the character of her inhabitants?

But Mr. Pierpont has many friends in his congregation—warm and devoted friends, who will never forsake him—and others of the same religious persuasion will doubtless gladly gather around him, who are not afraid to hear Temperance and 'other exciting topics' discussed in the pulpit—and thus encourage him in the bold, and manly, and Christian stand which he has taken in this matter. Indeed, good men of all denominations, will bid him 'God speed.' If he is no longer allowed to hold forth from the pulpit of Hollis street Church, where for many years he has taught lessons of morality and religion, thank Providence, there are other other places in this city, not under the control of the enemies of Temperance, in which his voice may still be heard.

C. C. BURLEIGH AT THE WEST.

It is known to our readers that C. C. Burleigh has spent most of the past summer in travelling at the West. We copy the following notices of his labors from papers published in Western New York:—

Anti-Slavery Lecture.—The lecture advertised in yesterday's paper, was delivered last *evening* at the Pearl street church, by Mr. Burleigh, of Philadelphia. In consequence of the rain, and the short notice given, there was a thin audience; but those who were present, including the friends and opponents of abolition, concur in saying that on no former occasion has the subject been handled in this city with greater calmness and ability. The incontrovertible facts stated by the lecturer, and fair deductions therefrom, divested 'this great national evil,' as slavery has been called, of all the sophistry and false coloring that have been thrown around it. The debasement of the master and the slave, the annihilation of the finer moral and intellectual faculties, resulting from the system, were aptly portrayed. At the close of the lecture, an unanimous request was made for a repetition, which will be given this evening at the same hour and place.—It should be stated that, throughout the lecture, there was not an allusion that could be construed as having any political bearing.—*Buffalo Commercial Adv.*

C. C. Burleigh.—This very unassuming and modest man has been in Rochester, and given us three lectures on slavery,—one on Saturday evening, and two on Sunday last. They were efforts of the highest argumentative, rhetorical, and christian power. His audiences were not very large, because we could secure no place for him to occupy, in time to give much previous notice. All who heard him rejoiced that God had raised up so able an advocate of truth and duty, in our day. We hope he may soon be here again. So rich a repast for the understanding, and the heart, on their way to heaven, is seldom offered from modern lips, as he furnished, especially on Sunday evening. We wish the most intelligent and best of our citizens, had all enjoyed it.—*Roch. Freeman.*

Efforts of Women. The anti-slavery cause is not indebted for its amazing progress, wholly to the direct efforts of public agents and lecturers. Much has been done by the more unobserved efforts of zealous individuals, especially of devoted women. A letter received at the office, from a lady residing in a town not ten miles distant from the seat of operations of a State Anti-Slavery Society, says—'There has been but little done in this town the past year, to forward the noble cause in which you are engaged; and we fear it is owing more to the unfaithfulness of professed friends than to open opposers. *We have never had any lecturer here*, and indeed have scarcely had a meeting.'

Probably their minister has been one of those who have so manfully resisted the slavery of the Anti-Slavery Society, from which there has recently been so glorious an act of immediate emancipation in certain quarters.—*Emancipator.*

And yet some professed abolitionists are planning night and day to keep these women in what they term their 'appropriate sphere'—in other words, to depriye them of their rights as members of anti-slavery societies, and exclude them from the anti-slavery platform! What does bro. Leavitt think of such conduct?—Q.

Death of James C. Alvord. The readers of the Liberator, and the friends of the anti-slavery enterprise generally, will receive with feelings of painful interest the intelligence of the death of James C. Alvord, of Greenfield, member of Congress elect for the Franklin District. He died at the house of his father, on Friday morning last, after a painful illness, aged 31 years. He will be long remembered as the author of the reports in the Legislature of this State on the subject of the abolition of slavery in the District of Columbia, the annexation of Texas, and the restoration of the writ *de homine replegiando*, which secured the right of a jury trial to persons claimed as fugitive slaves. The friends of humanity had anticipated much from his labors as a member of the next Congress. He was a man of uncommon talents and acquirements, and was highly esteemed by those who enjoyed the pleasure of his acquaintance.—I.

Beautiful Picture Frames. We have just seen at the Anti-Slavery Office, 25 Cornhill, an assortment of elegant Picture Frames, made of wood saved from Pennsylvania Hall. They are for sale, and the profits will go to sustain the Massachusetts Anti-Slavery Society. Those who are in want of such an article, and who would like to preserve a memento

——'of a temple unprofaned—
Of courts where Peace with Freedom trod,
Lifting on high with hands unstained,
Thanksgiving unto God;
Where Mercy's voice of love was pleading
For human hearts in bondage bleeding,'

but which was destroyed by an American pro-slavery mob, are invited to purchase.—I.

☞ We ought to state, in justice to Mr. Garrison, that the letter of J. C. Jackson, from the Union Herald, was inserted by us without his (Mr. G's) knowledge. The readers of the Liberator will thank us, whether Mr. G does or not.—I.

☞ We devote a large space in this number to correspondents, but still find it impossible to make room for all. They must have patience.

KIDNAPPING IN MASSACHUSETTS.

An account of a recent case of kidnapping in this State will be found on the preceding page, copied from the Christian Reflector. The Worcester Spy of Wednesday contains the following additional developments:

The Kidnappers—astonishing developments. We gave an account, last week, of the kidnapping and carrying off to Virginia of a boy named Sydney O. Francis, son of John F. Francis of this town. It was ascertained, on the day of our publication, that another boy named —— Hazzard of Lunenburg had also, probably, been carried off by them. Such proves to be the fact, and we are happy, now to be able to inform the public, that both the boys have been recovered, and that the kidnapper and several of his supposed accomplices have been arrested to answer to the outraged laws of their country.

It turns out that the principal in the transactions, who called his name Perlin Shearer, (the name of a respectable trader in Palmer,) was Dickenson Shearer, and his companion, who passed by the name of John Dickenson, was Elias M. Turner, a young man 19 or 20 years of age. Shearer is in custody at Fredericksburg, Va., awaiting an order from the proper authorities, for his removal to this place for trial. A man named Francis L. Wilkinson from whose possession the boy, Francis, was taken by the civil authorities in Virginia, is also in custody as an accomplice of Dickenson. Turner has been arrested at Palmer, and brought before a magistrate in this place, and held to bail for further examination which is to take place on the 10th inst. Another person, whose name we have heard, but do not recollect, has been arrested at Lunenburg and held to bail for further examination.

The boy, Hazzard, from Lunenburg, was recovered in the vicinity of Richmond, Va., and the person in whose hands he was found, was arrested as an accomplice in the crime.

Shearer has been in Virginia most of the time for four years past, occasionally taking contracts on the James River Canal, and making Cartersville his home. Since his arrest, he has confessed, as we learn by a letter from Richmond, that he *has followed the business of kidnapping for six years past*, and that he is connected with a gang of kidnappers *whose organization extends from New England to Virginia.*

We hope this gang will now be effectually broken up. An officer has been, for two or three days past, in pursuit of a person, suspected as an accomplice, in the western part of the State; but there is some reason to fear that he has got wind of the trouble which awaits him, and will be found among the missing. It is not unlikely, that, as further developments take place, more arrests may be made.

Promise of Reformation. The friends of the new organization have so often introduced into anti-slavery meetings various extraneous topics, such as woman's rights, non-resistance, &c., that the public have begun to suspect them of having in view something else than the emancipation of the slaves. If a reformation in this respect has not already taken place, we have at least the promise of it. The following *Nota Bene* is appended to the official call of a meeting of the Essex Co. Abolition Society, to be held in Ipswich on the 9th inst.—I.

'N. B. The business of the meeting will be the abolition of Slavery.'

☞ The hurry and confusion of moving have prevented both the editor and the general agent from devoting the usual amount of time to the Liberator the present week. For this reason we have borrowed two editorial articles from the Non-Resistant, the one giving an account of the anniversary of the Non-Resistance Society, and the other the Discussion between Messrs. Wright and Colver. On both these subjects it was the intention of Mr. Garrison to write for this week's Liberator; but it has been out of his power to do so.—I.

MARRIED—Newburyport, on the 30th ult., by Rev. John C. March, Lewis C. Gunn, of Philadelphia, to Elizabeth Le B. Stickney, daughter of Mrs. Elizabeth Le B. Wright of the former place.

NOTICES.

THE FAIR

TO SUSTAIN THE MASS. A. S. SOCIETY,

Will be held on TUESDAY and WEDNESDAY, the 29th and 30th of October. Friends from the various towns, intending to take tables, are affectionately requested *to be in the city on the 28th*, and to take notice that they will hear at the Massachusetts Anti-Slavery office, 25 Cornhill, of friends at whose houses they will be cordially welcome during the season of the fair.

Those whom circumstances may prevent from coming in person, are requested to be so kind as to affix the prices to their goods, which shall receive our best attention.

Particulars will be given hereafter of the donations and articles already received.

Maria W. Chapman,	Lydia Maria Child,
Mary A. W. Johnson,	Mary G. Chapman,
Thankful Southwick,	Eliza Lee Follen,
Louisa Loring,	Henrietta Sargent,
Eliza F. Merriam,	Susan Paul,
Ann T. G. Phillips,	Eliza Philbrick,
Mary Young,	Anne W. Weston,
Caroline Weston,	Helen E. Garrison.

CHARDON STREET LECTURES.

☞ In the course of the coming month of November, a course of popular and instructive, scientific and literary lectures, will be commenced at the Chardon Street Chapel. It is fully believed by the managers, that the arrangements they have made, and the talent they have secured, cannot be otherwise than satisfactory to a Boston audience—and they entertain a hope that while the great object of enlarging the sphere of human knowledge is attained, a foundation will be laid for permanently benefiting the institution by the purchase of a library from the avails of the Lectures.

It will be sufficient for the managers, in order to the success of the Lectures, to say that they have secured Dr J. V. C.

LITERARY.

[Re-published by request.]

SONNETS.

Addressed to an infant born on Saturday last, February 13th, 1836.

BY THE EDITOR.

I.

Heaven's long-desired gift! my first-born child!
Pledge of true love! my well-begotten son!
Now do I feel a father's bliss begun,—
A father's hopes and fears,—babe undefiled!
Should'st thou be spared, I could be reconciled
Better to martyrdom,—so may be won
Freedom for all, and servile chains undone.
For if, amid this conflict, fierce and wild,
With the stout foes of God and man, I fall,
Then shalt thou early fill my vacant post,
And, pouring on the winds a trumpet-call,
Charge valiantly OPPRESSION'S mighty host:
So captive millions thou shalt disenthral,
And, through the mighty GOD, of victory boast.

II.

Remember, when thou com'st to riper years,
That unto GOD, from earliest infancy,
Thy grateful father dedicated thee,
And sought HIS guidance through this vale of tears.
Fear GOD—then disregard all other fears;
Be, in HIS truth, erect, majestic, free;
Abhor OPPRESSION—cling to LIBERTY—
Nor recreant prove though horrid death appears.
I charge thee, in the name of HIM who died
On Calvary's cross,—an ignominious fate,—
If thou would'st reign with THE GREAT CRUCIFIED,
Thy reputation and thy life to hate:—
Thus shalt thou save them both, nor be denied
A glittering crown and throne of heavenly state!

III.

Flesh of my flesh! now that I see thy form,
And catch the starry brilliance of thine eyes,
And hear—sweet music! thine infantile cries,
And feel in thee the life-blood beating warm,—
Strange thoughts within me generate and swarm;
Streams of emotion, overflowing, rise;
Such joy thy birth affords, and glad surprise,
O nursling of the sunshine and the storm!
Bear witness, heaven! do I hate slavery less,—
Do I not hate it more, intensely more,—
Now this dear babe I to my bosom press?
My soul is stirred within me—ne'er before
Have horrors filled it with such dire excess,
Nor pangs so deep pierced to its inmost core!

IV.

Bone of my bone! not all Golconda's gold
Is worth the value of a hair of thine!
Yet is the negro's babe as dear as mine,
Formed in as pure and glorious a mould:
But, ah! inhumanly 'tis seized and sold!
Thou hast a soul immortal and divine,
My priceless jewel!—In a sable shrine,
Lies a bright gem 'bought with a price' untold!
A little lower than th' angelic train,
Art thou created, and a monarch's power,
My potent infant! with a wide domain,
O'er beast, bird, fish and insect, is thy dower:—
A negro's babe with thee was made to reign—
As high in dignity and worth to tower!

V.

O, dearest child of all this populous earth!
Yet no more precious than the meanest slave!
To rescue thee from bondage, I would brave
All dangers, and count life of little worth,
And make of stakes and gibbets scornful mirth.
Am I not perilling as much to save,
E'en now, from bonds, a race who freedom crave?
To bless the sable infant from its birth?
Yet I am covered with reproach and scorn,
And branded as a madman through the land!
But, loving thee, FREE ONE, my own first-born,
I feel for all who wear an iron band—
So heaven regard my son when I am gone,
And aid and bless him with a liberal hand!

W. L. G.

THE USE OF FLOWERS.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have had no flowers.

The ore within the mountain mine
Requireth none to grow,
Nor doth it need the lotus-flower,
To make the river flow:
The clouds might give abundant rain;
The nightly dews might fall;
And the herb that keepeth life in man,
Might yet have drunk them all.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night?
Springing in valleys green and low,
And on the mountain high,
And in the silent wilderness,
Where no man passeth by?

Our outward life requires them not.
Then wherefore have they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope,
Whene'er his faith is dim;
For whoso careth for the flowers,
Will much more care for him.

From Bentley's Miscellany.

SONG OF THE EARTH TO THE MOON.

Sweet sister, draw thee near,
Breathe o'er my weary brow thy silvery dreams,
My flower-cups all are closed—the night dew's tear
Weighs down their lids—they crave thy lucid beams;
Sweet sister, draw thee near!

Midnight has shaded o'er
My mountain tops, and by deep rivers rush,
Inky and cold, moaning with sullen roar;
And then my grandeur with an awful rush
Midnight has shaded o'er.

Come forth and kiss me, sweet!
Roll high, dear sister, in th' imperial sky;
Laugh dimples on the sea—my broad lakes greet;
Frost them with sprinkling silver; lovingly
Come forth and kiss me sweet.

Thy trembling pearly rays
Quiver with music, and the fairies tread
Their lightsome measures to the amorous lays,
'Midst flowers chalcedony, in bliss they wed
Thy trembling pearly rays.

Beneath thy magic eye
Grey ruin smiles, as though a second life
Peep'd through the ribs of death; sterility,
The moss-clad pillar, stands with beauty rife
Beneath thy magic eye.

Upon thy clouds of snow,
Like a fair conqueror, thou sailest on:
While the warm fragrant zephyrs gently blow,
In lovely majesty thou comest down
Upon thy clouds of snow!

Joy, sister! thou art near!
My heart is light, my face is joyous now,
My flower-cups ope their lids, as though in prayer,
List, how my forest sings! flood, lawn, and bough;
Joy, sister! thou art near!

A COMPARISON.

A heart is like a fan—and why?
'Twill flutter when a beau is nigh;
Oft times with gentle speech he'll take it,
Play with it for a while, and *break it!*

NON-RESISTANCE.

LETTER TO HENRY GREW. NO. 2.

DEAR SIR:

Well knowing your indifference to titles, I continue to omit the Roman prefix to your clerical station. 'Holy and *Reverend* is the name of God,' not those of men.

I have now leisure again to resume the discussion we have begun, and having looked over your last, I have found so little that calls for a reply, that I have thought proper to advance to another question involved in our controversy. In my bible argument, (Lib. No. 3, 4, and 8, 1839,) I attempted to show that the proof texts urged in favor of human governments have a plain and pertinent sense that is in harmony with, and indeed that sustains the scheme of Non-Resistance. In your last, you have stated your objections to my exposition of these proof texts, and I am content to let this point in the controversy go to the jury as it now stands.

You have frequently intimated that the practice of non-resistance will utterly fail to secure our rights and privileges, without the strong arm of the civil law to punish the incorrigible.

'Your plan will be found to be not adapted to the present state of the world. The influence of virtuous motives *to that extent which the order of the community requires*, is prevented by the dreadful power of human depravity. You do not well, in attempting to remove the physical barriers which God has kindly ordained to operate where nobler motives fail.' You have alledged that the non-resistance scheme is 'subversive of the very means which his wisdom and benevolence adopts, *in the present state of the world*, for arresting the direful progress of human guilt and disorder.' 'Such means, however effective in various cases, are inadequate to the great end of maintaining the peace and order of the community.'

So you believe. It does not appear to be a question with you, whether bearing injuries, and returning good for evil is required of us in our private capacity and relations; or whether this course has a tendency to overcome human depravity—both of which you answer in the affirmative. The question, therefore, between us seems to be this.

Will the practice of bearing injuries and returning good for evil, according to the precepts and example of Christ, without the punishment of evil doers, be an all-sufficient or effectual security of the rights and privileges of individuals, families, states and nations, in the present state of the world. It might be stated thus. Will this practice be *better adapted* to secure our rights and privileges, than the plan which includes the punishment of evil doers by human force. But for one, I am willing to join issue with you for the present, on the first statement of the question, however confident you may be that I shall fail to sustain the affirmative, and will now proceed to adduce arguments accordingly.

1. That the forbearing and kind course would prove effectual, I infer from the fact that *God has expressly required it.* I need not here repeat the well known proof texts in the fifth chapter of Mat. where we are expressly required to imitate God's great and general forbearance and kindness towards the evil and unthankful. I need not repeat our Lord's directions to his followers to be like sheep and doves, who do not resist and revenge aggression I need not repeat his precepts concerning forgiveness, which seem to me to stand unanswered and unanswerable. I need not repeat the proof texts in the twelfth of Rom. so much in unison with those of Christ on the fifth of Mat.—nor the precepts of another apostle (1 Pet. 2. 19.) where suffering wrongs with patience, after the example of Christ is so explicitly enjoined, and affirmed to be involved in the christian calling. See also 1 Pet. 3. 9. 'Not rendering evil for evil—but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.' These and similar proof texts are familiar with you, and they are exemplified in that primitive charity, which 'beareth all things, endureth all things, and never faileth'—and by the apostles, who said, 'Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.' See also James 5, 6. 'Ye have condemned and killed the just, and he doth not resist you,' alluding perhaps to Christ, Stephen, and others.

Now these divine precepts, and these scripture examples of pre-eminent virtue, seem to me incompatible with a course of complaining to civil authorities, and punishing offenders.

There is another class of passages which seem expressly to prohibit, and threaten the latter course. Prov. 20. 29. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. Prov. 24. 28. Deceive not with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. Gen. 4. 15, Whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him. See also Ezek. 25. 12, 17 inclusive, where terrible threatnings are recorded against Edom and the Philistines, because they 'dealt by revenge.' To these may be added the plain words of Christ, 'Ye have heard—an eye for an eye, &c. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other. And if any man will sue thee at the law, and take away thy coat, let him take thy cloak also.' Luke 6. 30. 'Of him that taketh away thy goods, ask them not again.' Says the great apostle, (1 Cor. 6. 7.) 'There is utterly a fault among you, because ye go to law, one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?' Again, Rom. 12. 'Dearly beloved, avenge not yourrelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him. Be not overcome of evil, but overcome evil with good.'

What language could more explicitly prohibit the course of avenging, punishing, and returning, or causing to be returned, evil for evil? Are there any passages which limit the extent of these plain precepts and prohibitions, by requiring us to elect, or appoint a civil magistracy for the punishment of evil doers? or that require us to complain of evil doers to them, to cause them to be punished? Or that require civil magistrates to volunteer their services in punishing? I think you have not been able to refer us to any such, and therefore I see nothing to limit their universal obligation and application.

The argument from these divine precepts and prohibitions is this.

Complete obedience to them, involving as it would the spirit of universal obedience to God, would effectually secure our rights and privileges?

You will perhaps doubt this allegation, and refer me to the case of our Saviour's loss of rights and privileges, though he perfectly obeyed. I answer, Christ's sufferings were *voluntary* on his part, and therefore this case cannot weaken the argument. Had he asked his Father, he might have had more than twelve legions of angels to guard his rights and privileges, but how then would the scriptures have been fulfilled? God protected his Son just as much as he chose to be protected, and therefore there is nothing in this case to show that others who obey God as they ought, will not be protected as fully as they desire to be.

You will perhaps still doubt the allegation of my argument, and refer me to the loss of rights and privileges by the prophets, apostles, and primitive christians. I answer, they were all imperfect in their obedience to God, often confessed their sins, and therefore their loss of rights and privileges might have been divine corrections and chastisements for their disobedience. In this light they are represented in the Bible. I see nothing, therefore, in these cases to disprove my allegation. I will now endeavor to sustain it,

1. From the explicit promises, predictions, and statements of the Bible. Says an apostle, (Rom. 12: 20.) 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' To heap literal coals of fire on one's head, is the way to consume and destroy him. This figure carries the idea that the course enjoined by the apostle, will as certainly consume and destroy the enmity and ill will of our enemies, as a heap of literal coals of fire would consume their natural lives. We also read, (Prov. 16: 7.) 'When a man's ways please the Lord, he will make even his enemies be at peace with him.' No promise could be more unequivocal, or more in point to sustain the allegation of my argument.

By the Psalmist God says, (Ps 81: 13) 'Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.' Had Israel walked in his law as they ought, their protection would have been complete, according to this statement of the faithful and true witness. This also appears,

2. From the promises to trusting in God, such as follow. 'Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.' 'Whoso putteth his trust in the Lord shall be safe.' 'He is a buckler to all those who trust in him.' 'He that trusteth in the Lord, mercy shall compass him about.' 'None of them that trust in the Lord shall be desolate.' The Lord shall deliver them from the wicked, and save them, because they trust in him.' Do not these, and kindred promises and predictions, most completely sustain the allegation of my argument?

3. The promises to prayer also sustain it. It is highly proper for all those who need and desire divine protection, to ask for it in devout and persevering prayer. And when persons do thus plead for divine protection, while walking in the law of God, they have the following divine promises to ensure it. 'Ask, and it shall be given you, seek and ye shall find; for every one that asketh, receiveth. What man is there of you, whom, if his son ask bread, would he give him a stone? If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him.' 'And whatsoever we ask, we receive of him, because we keep his commandments.' 'Delight thyself also in the Lord, and he shall give thee the desires of thy heart. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall soon be cut off; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.' The Lord is nigh to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry and save them.' 'Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not.' These, and a multitude of other divine promises to devout and persevering prayer for both temporal and spiritual mercies, and for protection against both temporal and spiritual enemies, seem explicit, and I take it, the danger is not that God will fail on his part to fulfil them, but that man will fail to comply with the terms of the promised blessings and protection.

If we now look into sacred history, we shall see that all the loss of rights and privileges among the Jewish nation is represented as the consequence of their disobedience to God. Whenever they cried unto him, and turned to him, he delivered them, and protected them against their enemies.

You are not the man to doubt God's ability to protect those who obey him, for we are assured that his 'kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand.' Even 'the king's heart is in the hands of the Lord, as the rivers of water; he turneth it whithersoever he will.' It seems to me, therefore, that no one, who confides in the promises and statements of God, in their plain and obvious import, and in his power, veracity and goodness, can doubt the allegation of my argument. True, if God had required us to resort to magistrates, and have evil-doers punished, as a means of our protection, then this would come into the conditions of securing these divine promises. Let this be shown, and my argument will fall to the ground. If this cannot be made to appear, it is believed that my argument must stand.

Permit me now to refer you to some natural tendencies, consequences, and effects, of bearing injuries, and returning good for evil, which, in my opinion, will sustain my allegation. I have before me the Non-Resistant of July 20, purporting to give an extract from Dr. Waylands 'Elements of Moral Science,' 8th edition, 1839. From this I learn that the Doctor says, under the title of 'Benevolence to the Injurious,' that 'This mode of treating injuries has a manifest tendency to put an end to injury, and every form of ill will. For,

1. No man can long continue to injure him, who requites injury with nothing but goodness.

2. It improves the heart of the offender, and thus not only puts an end to the injury at that particular time, but also greatly diminishes the probability of its recurrence at any subsequent time. Were this course universally pursued, there would be done on earth the least possible injury.

3. It improves in the most signal manner, the offended person himself; and thus renders it less likely that he will ever commit an injury.

In a word, the tendency of this mode of treating an injurious person, is to diminish indefinitely the liability to injury, and to render all parties both happier and better.'

The above observations of Dr. Wayland, are true to common sense and common experience. I will attempt to illustrate this tendency still further.

1. This course tends powerfully to soften and allay the unfriendly passions. A vast majority of the injuries committed upon mankind, are done under the strong excitement of the unfriendly passions of human nature, and would not have been committed had these been cool and at rest. Any general cause, therefore, of allaying and quieting the violent and unfriendly passions, must be equally productive of security to our rights and privileges. Such a cause lies in returning good for evil. It tends to silence anger, wrath, malice, revenge, and all the species of insane and furious passions. There is nothing in forbearanee and kindness to feed such passions, but every thing to allay them.

These noble virtues are equally adapted to remove hatred, contempt and scorn, which are very unfriendly passions, and to excite esteem and confidence. Bad as the world is, respect will be felt for such exalted virtues. A friendly man will be surrounded with friends. It is unnatural to take friendship by the throat. The world's history affords abundant materials to show the powerful and effectual tendency of bearing injuries and returning good for evil, to allay and subdue those cruel and unfriendly passions, which I need not affirm, have been the principal cause of the outrages upon human rights and privileges.

2. This course of returning good for evil is equally adapted to excite and foster the friendly passions, such as natural gratitude, inward esteem, confidence, a sense of shame and the like. This course involves the commanding sublimity and dignity of true holiness. It is God-like, it is Christ-like, it is the spirit of heaven. It must, it will, therefore, command the inward esteem of all persons who are not insane with the angry passions. This course has the secret cords that bind mankind to confidence and respect. Who can avoid the passion of natural gratitude, when made the recipient of gratuitous bounty? And when we receive favors from the hands we have injured, the unexpected boon takes us by surprise, and tends to overwhelm the soul in astonishment and irrepressible gratitude. Equally powerful is the tendency of this course to excite the passion of shame on account of injurious conduct. This is a very friendly and efficient passion, and is felt more or less by all persons, however abandoned. Perhaps no other passion is so effectual in restraining outrages upon human rights. And what other course is so well adapted to arouse and excite this passion?

3. This course of returning good for evil has a powerful tendency to arouse the consciences of mankind; to convince them of the reality and necessity of pure and undefiled religion; and to convert them to the gospel of Christ. It does this indirectly, by suppressing the unfriendly passions, and exciting the friendly ones; and directly by the power of Christian example. This, when pure, had a wonderful power over mankind. Hence said our Saviour, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Let these rare Christian graces shine forth in example, especially where the passions are in a suitable state, and the understanding can scarce fail to be convinced of the necessity of the religion God requires—the conscience can scarce fail to make us feel the powerful cords of obligation to be holy, harmless, and undefiled—and the fears of that 'indignation and wrath, revealed from heaven against all ungodliness and unrighteousness of men,' will be likely to be excited. What can stand before fire, the fire of pure love? What can resist the sword of the Spirit, which is the word of God, when wielded by the hand of pure Christian example? How mightily did the gospel prevail, when the lives of the Apostles and primitive Christians were in accordance with its precepts? Men may withstand the eloquence of the tongue, but the moral power of Christian example is not so easily resisted.

4. This course of bearing injuries and of returning good for evil also tends very powerfully to turn public sympathy in ones favor. When a person is injured, a current of public pity and sympathy is thereby set in motion in his favor. This current will rise in proportion to the extent of the injury one receives, if there are no counteracting causes.

Public odium against the injurer and his vices will also arise in proportion to the extent and repetition of the injury, and the forbearance and meekness of the sufferer. How often has this current of public sympathy in favor of the sufferer, and of popular odium against the injurer and his vices, proved an effectual guard of rights and privileges, where this friendly current has not been turned by the spirit and practice of revenge in the sufferer? These remarks apply as well to nations as to individuals.

Now it is easy to see, that if the unfriendly passions of human nature are greatly and generally suppressed, the friendly ones properly excited; the public conscience properly aroused, and the public sympathies enlisted in favor of the objects of suffering humanity, that human rights and privileges will be secured. 'Lewd fellows of the baser sort,' would not commit their deeds of darkness, if public sentiment did not bear them out, but was turned against them. And who will presume to say that the tendency of the moral virtues to effect these desirable objects is not sufficiently strong, if we would only practice them? The truth is, Christians and philanthropists of this age have yet exerted but a mere fraction of that moral power to overcome sin and vice which they can and ought to exercise, in working together with God. The Bible means something when it says 'As soon as Zion travailed, she brought forth her children.' It means something when it says, 'I can do all things through Christ, which strengtheneth me.'

It must however be admitted, that the immediate effects of some of the moral virtues are unfavorable to the security and enjoyment of our rights and privileges in particular times, places and circumstances. A bold and faithful exposure and reproof of popular sinful customs, and of vice and wickedness in high places, has usually occasioned present opposition, hatred, and persecution. It was for thus boldly fighting the Christian warfare, that the faithful prophets, Christ, the apostles and Christian martyrs, were persecuted unto death. But even this high moral virtue has an ultimate tendency to secure human rights and privileges. Socrates probably did more by his death, than by his life to establish the rights and privileges which he desired. It has long been a maxim that 'the blood of the martyrs is the seed of the church.' By his death on the cross, Christ bruised the serpent's head, which will cause his ultimate overthrow. Had Lovejoy died a Christian martyr, as Stephen did, and done nothing by way of revenge, to break the force of the public current of sympathy in his favor, he would have done vastly more by his death, than he did in his life time, to establish the rights of man. This present unhappy effect of a bold and courageous attack upon popular sinful customs and vices, is therefore by no means adapted to weaken the evidence of the allegation, that complete obedience to the divine precepts would effectually secure our rights and privileges. The immediate tendency of bearing injuries, and of returning good for evil, is powerfully in favor of securing our rights and privileges, and the ultimate tendency of even boldly exposing and attacking popular errors and vices is the same.

Let us now take notice of a few facts, which have a bearing upon this controversy.

David and his men of war had formed a determination to destroy Nabal root and branch, and to take his effects for spoil. But Abigail, Nabal's wife, completely overcome this evil design of David and his men, by an act of justice and kindness. How shall we account for this sudden and surprising change in this warrior and his men, when they had arrived to the threshhold of war and bloodshed, and their passions deeply excited by the spirit of revenge, if there is not an invincible moral power in this principle of kindness?

Jacob deceived and abused Esau his brother, who resolved upon his death. Accordingly on hearing of his return, he took four hundred men with him, and went out to meet him, with a view to execute his malevolent purpose that he had cherished for twenty years. But Jacob completely overcome this purpose by his friendly course of doing him good. The triumph of these cases was achieved without any attempt or show of self-defence by force, and without threatening. Saul more than once firmly resolved to kill David, who twice overcome this murderous resolve, and brought forth a humble concession from Saul, by sparing his life, when in his power, thus requiting him good for evil.

Wm. Penn, by a friendly course, and by avoiding retaliation, secured the good will of the Indians, which shows that none are so barbarous as to be beyond the reach of this all-conquering power. Historians speak in admiration of the rapid increase and general prosperity of his colony, and inform us that 'the Indians, conciliated by kindness, remained for seventy years at peace with the inhabitants.' As far as we have facts to reason from, do they not most completely sustain the safety of the forbearing, kind and beneficent course? Are there any well authenticated facts to the contrary, where the failure was not evidently chargeable to a defect in the course?

But you will say, what of all these facts and arguments in favor of the forbearing, kind and friendly course? Is not the condign and just punishment of evil doers also adapted to deter from crime? And is not this measure also needed when vice is incorrigible, to help throw a guard around human rights and privileges? Let us look into this matter. There can be no doubt that punishment, in the hands of God 'to whom vengeance belongs,' is adapted to deter from crime. I am ready to concede this point, that this feature of the moral government of God is desirable, important, and salutary in its effects. Just as far as God employs vengeance, retribution, and punishment in the administration of his moral government, whether executed by his own direct agency, or by his own express appointment, so far its use must be conceded to be wise and necessary. The fitness, propriety, and reasons why God has reserved the work of vengeance to himself alone, I attempted to show in my bible argument, No. 2, (Lib. Jan. 25,) though I am inclined to admit that the correction and chastisement of children is an exception. We govern the horse by bit and spur, and before children are capable of appreciating the power of moral motives, there seems to be a necessity and propriety of using fatherly correction. This was evidently Solomon's opinion, guided by divine inspiration, and it seems to be sanctioned by the apostle in the 12th chap. of Hebrews. 'We have had fathers of our flesh which corrected us, and we gave them reverence.' I am willing, therefore, to concede that parental correction and chastisement, at the proper age, time, and to a proper extent, does tend to restrain juvenile disobedience and vice, and is desirable and important, when other means are inadequate. This is a relation distinct from that between man and man, as rational, moral and equal beings, in the exercise of their reasoning and moral faculties.

Let us now examine the tendency of revenge, retaliation, and punishment, as exercised and executed between man and man; between brethren of the human family.

Says Dr. Wayland, in connection with the other remarks I quoted,

'On the contrary, the tendency of retaliation is exactly the reverse. We should consider

1. That the offender is a creature of God, and we are bound to treat him as God has commanded. Now, no treatment which we have received from another, gives us, by the law of God, any right to treat him in any other manner than with kindness.

2. The tendency of retaliation is, to increase, and foster, and multiply wrongs, absolutely without end. Such, we see, is its effect among savage nations.

3. Retaliation renders neither party better, but always renders both parties worse. The offended party who retaliates, does a mean action, when he might have done a noble one.'

These remarks, true to common sense and common experience, apply with equal force to direct revenge and retaliation, and to that which is indirect through the hand of the magistrate, only where the magistrate has his express authority and direction from heaven to execute divine vengeance. *The want of proper authority to punish, the want of proper qualifications to punish sin, and the want of proper motives,* can not fail to make the retaliation of evil for evil tend to excite a spirit of revenge, and other bad passions, in the mind of the criminal. Hence said Christ, 'Judge not, [i. e. punish not, see Acts, 7. 7. and Luke 6. 37] and ye shall not be judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye' &c. Do not these passages carry the idea of the gross impropriety and hypocrisy of one sinner's attempting to punish another, at his own discretion? Is not this gross impropriety and hypocrisy always seen and felt by the sufferer, who is ready to say, 'Physician, heal thyself?'

Those who commit offences against the laws of God, or of man, are usually blind to their own sins, but eagle-eyed to discover the sins of their accusers and punishers. Hence they imagine their punishment is more than ought to have been inflicted, and the overplus, if not the whole, charged to malice, hatred, and revenge in the punishers. On this point Dr. Wayland further remarks, that

'Prisons which have been conducted on the principle of retaliation, have every where multiplied felons; while those which have been conducted on the principle of rendering a prison a school of moral reformation, have, thus far, succeeded beyond even the anticipations of their friends. The whole experience of John Howard is summed up by himself in a single sentence: 'It is in vain to punish the wicked, unless you seek to reclaim them.'

The lesson which I read from these remarks is this. Just as far as you avoid avenging and punishment, and treat the criminal with kindnesss, love, and beneficence, so far your course tends to reform him. The more you avoid punishment, and practice kindness in prisons, the more convicts will be reclaimed. And should prisons themselves be turned into alms houses, the progress of reformation would only be greater still.

The tendency of sueing at the law, complaining to the magistrate, avenging and punishing, seems to be all bad, very bad, as Dr. Wayland says, 'upon both parties.' Kind moral means to reclaim, end, where punishment by force begins, and the history of the world is a comment upon this remark. One is the offspring of benevolence, the other of selfishness and malevolence, and we may as well attempt to unite oil and water, as to unite these two modes of reform. The established tendency of the one is diametrically opposite to that of the other. There ought, therefore, to be very clear and substantial scripture evidence, that God has enjoined these two different modes of reformation, and of securing human rights and privileges, upon mankind, before we credit such a dogma; especially when the course of avenging and punishing seems to be so plainly, abundantly, and unequivocally forbidden.

Yours for truth and free discussion,

PACIFICUS.

MISCELLANEOUS.

FATAL RENCONTRE.

We see by the papers that in Richmond, Kentucky, a Mr. Stone was killed in a street rencontre with a Mr. Muzzy, principal of an academy in that place.

By a letter from a young lady lately of this place, now at Richmond, Ky., to her parents, written a few hours after the fatal meeting, we learn that Mr. Stone, a widower, sent to the Academy a son whom Mr. Muzzy had occasion to correct rather severely.—Soon after the chastisement had been inflicted, Mr. Stone called on Mr. Muzzy, at the Academy, and asked an explanation of the transaction, which was given by Mr. M.; after which Mr. S retired, satisfied with the explanation, as Mr. Muzzy supposed. In a short time, however, Mr. Stone sent Mr. M a note, asking him to call at his store. Mr. M. immediately complied with the request, and was invited into the counting room, when Mr. S. closed the door, drew a dirk, took from his shelf a cowhide, telling Mr. M. if he moved a finger he would kill him instantly.—Stone inflicted some fifteen or twenty blows with a cowhide, and then opened the door, kicked M. out of the store, and bade him go about his business. Mrs. M., on hearing of the cowhiding, declared that nothing but the blood of Stone should wash out the disgrace. The patrons of the school took their children out of the Academy, declaring that if Mr. M. had not nerve enough to resent such treatment, he was not the man to educate their children.

A brother of Mrs. M., who resided at some distance from Richmond, wrote home to another brother, affirming that if Mr. M. did not chastise Stone, he, the brother, would be at Richmond immediately and do it himself. Muzzy immediately armed himself, as did his friends, and gave out that on meeting with Stone one or the other must fall. Stone and his friends armed and Richmond was all excitement. Several attempts were made by Muzzy to meet Stone before the fatal rencontre. We shall have the particulars of this meeting, which resulted in Mr. S.'s death, in some Kentucky paper, and must give them to our readers hereafter. Mr. Muzzy was the oldest son of Dr. Muzzy, late of Hanover, in this State, and was but lately married to a young lady in Kentucky, of high notions of what is called honor. We presume as Mr. M. has shown that he 'can teach the young ideas how to shoot,' he will again be liberally patronized by his former friends at Richmond.—*Concord N. H. Cour.*

EXTRAORDINARY DISCOVERY.—Chronique de Paris relates the following extraordinary scene as having taken place at the Court of Assizes. A youth about 19 was brought to trial for having broken the window of a baker's shop, and stolen a two pound loaf.

The President.—'Why did you steal the loaf?'

Prisoner.—'I was driven by hunger.'

'Why did you not buy it?'

'Because I had no money.'

'But you have a gold ring on your finger; why did you not sell it?'

'I am a foundling: When I was taken from the bank of a ditch, this ring was suspended from my neck by a silken cord, and I kept it in the hope of thereby discovering at least who were my parents: I cannot dispose of it.'

The Procureur du Roi made a violent speech against the prisoner, who was found guilty, and sentenced to imprisonment for five years. Immediately upon this a woman, more worn down by poverty than age, came forward and made the following declaration.

'Gentlemen of the Jury, 20 years ago, a young woman was seduced by a young man of the same town, who after deceiving abandoned her. Poor and distressed, she was obliged to leave her child to the care of Providence. The child has since grown up, and the woman and the seducer have grown older:—the child in poverty, the woman in misery, and her seducer in prosperity. They are all three now in court. The child is the unfortunate prisoner whom you have just pronounced guilty, the mother is myself, and there sits the father,' pointing to the Procureur du Roi.

To the whig celebration in Taunton, J. Q. Adams sent the following characteristic toast:

'UNCLE SAM—The teacher of nations.'—*Hampshire Gazette.*

A notable school master, no doubt! But what is the *lesson?* Let the letter of John Quincy Adams to the anti-slavery petitioners answer! Liberty for the text, and fetters for the comment. 'Inalienable rights'—without the 'right of petition!'—*Friend of Man.*

The African church in Fenwick street, Salem, (West Jersey) was burned down on Saturday night last. It was the work of an incendiary. There has for a long time been much contention for the possession of the building among the two denominations who occupied it. There was a library of Sabbath School books, and the ordinary books and stationary of a week day school in the church, all of which were consumed.—*Newark D. Adv.*

MELANCHOLY AFFAIR. An occurrence of a most melancholy nature took place at St. Mary's (Florida) on Friday the 30th ult., which, we are sorry to learn, resulted in the death of one of its most active and esteemed citizens. The particulars, as we learn them from a gentleman residing on the spot, are as follows:

About 5 o'clock, P. M. as Capt. Thomas E. Hardee, who had just arrived in town from his plantation, was leaving the post office, he was accosted by Mr. Charles Rosignol, between whom and Capt. H. some misunderstanding had previously existed. Mr. R. on stepping up to Capt. H., said he wished to speak to him a moment, but on the latter gentleman refusing to have any conversation with him, he immediately struck Capt. H. with a stick which he held in his hand. Conceiving his antagonist draw a pistol, immediately retreated for Mr. Dufour's store, where he was followed by Mr. R. and fired upon just as he was in the act of entering the door—the ball entered just above the hip and came out near the middle of the abdomen. Capt. Hardee was immediately taken to his dwelling, where he lingered till next morning, and then expired.

What adds to render this melancholy affair more heart-rending, is the fact that the deceased has left a wife and an interesting family of nine children, together with an aged mother and numerous relations to mourn his sudden, and to them irreparable loss. He was about 42 years of age.

Our informant also stated that a great degree of excitement prevailed at St. Mary's, when he left, in relation to this sad affair. The citizens had offered a reward of $500, and the relations of the deceased $1500, for the apprehension of Rosignol, who left St. Mary's shortly after the occurrence. The sheriff and two or three parties had gone in search of him.—*Brunswick Advocate.*

TOUCH UP THE PUBLISHING AGENT.—Be it known that on Tuesday, the 17th of September, at 3 o'clock, P. M. a gentleman called at the Anti-Slavery Office to purchase $5 worth of 'American Slavery as it is,' for a worthy old gentleman in Schoharie Co., who wanted them for distribution, when, lo! there was not a copy on hand, and the bearer was told to call next morning, by which time a supply would come from the bindery. The Publishing Agent, by way of apology for the emptiness of his shelves, told a story about his having sold since the 7th of May, at wholesale, 17,229 copies, of which more than 2,600 had been ordered within the last fortnight. Besides these, the retail sales at the desk and the gratuitous distributions have been 4,857 making the whole number put in circulation, in five months and ten days, upwards of TWENTY-TWO THOUSAND.

If any body thinks the work ought to be driven faster, we advise him to send in his orders—with the cash—and spur up the Publishing Agent.

The amount of paper consumed in the manufacture is 680 reams, medium size—for the good of mankind.—*Emancipator.*

THE POSITION OF THE PRO-SLAVERY CLERGY is such in regard to the anti-slavery enterprise, that they cannot defend it a moment, and therefore will not, if they can avoid it, allow it to be discussed. They know they are in the wrong—grossly—terribly—and (it is getting to be) *unpardonably.* And they cannot now get out of their position, without compromising their dignity and their pride. This is the whole of it. It is palpably so. Self-evidently. Otherwise they would some of them discuss it and defend it. If any of them thought they were right, they would some of them, vindicate it. So soon as any one becomes willing to examine it—or rather to examine himself in regard to it, he comes out and joins the anti-slavery ranks, where we have, I fear, nearly all that is conscience and moral courage in the community. The question has been too long before the country, for any man of common intelligence to excuse himself on the score of inattention or ignorance, especially a clergyman, whose business is MORAL and SPIRITUAL REFORM.—*Herald of Freedom.*

'RIGHT AND WRONG,' is the title of a small volume, recently published in Boston, from the pen of Mrs. MARIA W. CHAPMAN, which gives an interesting statement of the causes which have led to the present division in the Anti-Slavery ranks of Massachusetts Independent of the sentiments which it promulgates, (and we do not object to them,) it is written in that peculiar style so characteristic of the author, and which will commend it to the attention of all true lovers of human freedom. Mrs. Chapman is no ordinary woman—and whatever comes from her pen will be read with thrilling interest.—*Norfolk Democrat.*

It is said that Rev. Hubbel Loomis has been excluded from the privileges of his church for the crime of being an abolitionist. He was formerly a Congregational minister in Willington, Ct., but became a Baptist some twelve years since. He has labored efficiently in the State of Illinois about eight years and is a man beloved. He was at Alton and advocated the cause of *universal freedom* with the martyr Lovejoy. This same church has slaveholding members and justifies the cruel system.—*N. H. Baptist Register.*

HORRIBLE.—MR O'CONNELL in a speech in the Irish House of Commons lately adverted to newspaper statements which turned out to be correct, of a conspiracy on the part of Portuguese traffickers in slaves to have poisoned wine on the decks of their vessels in case of capture, and to poison the water and thus to destroy by such horrible means, their captors; and expressed the hope that the government would promptly represent the facts to the Portuguese government, and require redress by the prosecution of the conspirators.

A free negro has lately been sold in Louisiana as a slave for ten years, because of his inability to pay a debt of thirty dollars which he had contracted. The Louisville Journal pronounces the act disgraceful to humanity. We look upon it merely as the legitimate fruit of slavery, rendering obtuse the moral sensibilities of the wrong-doer, and creating a contempt for human rights. The remedy is abolitionism, and it becomes all those to apply it, who denounce such conduct as disgraceful and barbarous.—*Ch. Witness.*

RETURN OF A RUNAWAY.—The Alexandria Gazette says: 'A runaway slave returned to the Arlington estate, in this vicinity, a few days ago, of his own record. He declares that he had enough of it, and that the North is not the place it has been cracked up to be for colored people. This is the second instance within a few years.'

MOSES DILLON, an early pioneer of the west, died at his residence in Muskingum county, Ohio, on the 15th inst. aged 92. Mr. Dillon erected the first iron furn